

THE MISSIONARY HERALD.

VOL. XL.

JANUARY, 1844.

No. 1.

American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

THE commencement of a new year presents a suitable occasion for contemplating the progress of the missionary work, during the last few months. Such a review may be attended with a twofold advantage. 1. It will impart clearness and definiteness to our impressions respecting the different missionary fields, and thus prepare us to read with more intelligence and profit the future communications of those who are laboring in these fields. 2. It will give us instructive views of that great plan in accordance with which God is accomplishing his designs of mercy to the heathen world. The events of the period which is now to be reviewed, to go no further back, are sufficient to show us that Christians have much to learn in relation to this whole subject. Of nothing is it more true than of missions, that God's thoughts are not our thoughts, and his ways are not our ways. On the one hand, a nation which has been compassed about with an impregnable wall for years, is thrown open, as it were in a single day, to all who may wish to make known the death of an atoning Savior. And this result, so desirable and so animating, has been effected by means directly and palpably at war with that gospel which is about to carry its blessings to this vast population. On the other hand, a people which was regarded, a few months ago, as presenting unusual encouragement to missionary labor, is now scattered and peeled; its "princes are become like harts that find no pasture, and they are gone without strength before the pursuer."

The reader of this survey, as he passes from one missionary station to another, inquiring, "Watchman, what of the night?" will often seem to hear in reply, "The morning cometh, and also the night." The brightest picture of missionary progress is not without its shades; the darkest is not without some gleams of light. Hence the Christian will rise from contemplating the labors of our representatives in the missionary field, feeling that while he is called upon to thank God and take courage, he is also admonished to pray with augmented frequency and fervency that the days of darkness and rebuke may be shortened. Indeed, one of the lessons which God is impressing upon his people with peculiar solemnity and urgency at the present time, is the indispensable necessity of the influences of the Spirit in the prosecution of the missionary enterprise. "Not by might, nor by power, but by my Spirit, saith the Lord," is the language of his providence in every portion of the world.

AFRICA.

SOUTHERN AFRICA.

UMLAZI, near Port Natal.—Newton Adams, M. D., Physician, Mrs. Adams.

PETER MARITZ BURG, the capital of the Dutch Colony.—Daniel Lindley, *Missionary*, Mrs. Lindley.

UMGENI RIVER, six miles north-east of Natal.—Aldin Grout, *Missionary*, Mrs. Grout.

(3 stations; 2 missionaries, 1 physician, 3 female assistant missionaries;—total, 6.)

Early in 1841, the success of Mr. Grout's labors among the Zulus at Inkanyezi arrested the attention of their weak and capricious chief, Umpanidi. At length his jealousy was so effectually aroused, that he began to kill those who had shown themselves friendly to the missionary. Mr. Grout did not consider it expedient or safe to remain at Inkanyezi; and hence, in September, 1841, he selected a new station on the Umgeni river, near Port Natal, where he immediately collected a large congregation of attentive hearers. The people at this place are chiefly Zulus, and—could they be sure of a fixed abode—would furnish a fine field for a missionary. As Port Natal, however, has now become a British colony, it can hardly be expected that so large a body of natives will long be suffered to reside in its immediate vicinity.

Mr. Lindley has continued his labors among the Dutch farmers, receiving from them his entire support. Recent political occurrences have induced him to retain his connection with the Board.

The war between the English and Dutch interrupted the labors of Doct. Adams for a season, but his opportunities of usefulness have generally been as numerous as in former years. In consequence of the cruelty of Dingaan and his successor, the Zulus are constantly emigrating to the neighborhood of Port Natal.

In view, however, of the unsettled state of the population, our disadvantages as foreigners in prosecuting a mission in the presence of a young English colony—should difficulty arise from apparently conflicting interests—and the strong probability that the English Wesleyan missionaries will spread themselves over the ground, looking also at the limited resources of the Board and the rapidly increasing demands of other missions, the Committee have resolved to discontinue this mission, and are now making arrangements to that effect.

WESTERN AFRICA.

FAIR HOPE, Cape Palmas.—Benjamin Van Rensselaer James, *Printer and Catechist*, Mrs. James.

GABOON RIVER.—John Leighton Wilson, William Walker, Benjamin Griswold, *Missionaries*; Mrs. Wilson, Mrs. Griswold.

(2 stations; 3 missionaries, 1 printer, 3 female assistant missionaries;—total, 7.)

On the 17th of May, 1841, Messrs. Wilson and Griswold proceeded to the leeward on a voyage of inquiry and exploration. Guided by the providence of God, as there was much reason to believe, they found an eligible position on the Gaboon river, near the equator. Mr. Wilson remained at the new station to make arrangements for receiving the mission, and Mr. Griswold returned to Cape Palmas to aid in its removal. Mr. Walker and Mrs. M. H. Wilson arrived at Gaboon in December, and Mr. Griswold in the following month. Mr. James remained in charge of the mission premises and schools at Fair Hope. The Committee, however, have deemed it advisable to discontinue the mission at Cape Palmas. But our labors at this station are by no means vain. The schools at Rocktown and Fishtown have been transferred to the American Episcopal missionaries; and most of those who have been instructed in our mission at Fair Hope, and who give evidence of piety, will become teachers at Gaboon. The acclimation, experience, and knowledge of African manners, character and climate, gained at Cape Palmas, are valuable acquisitions.

In May of the last year, three schools were in successful operation;—one for girls taught by Mrs. M. H. Wilson, and two for boys under the care of native Africans from Cape Palmas. Other schools have undoubtedly been opened since the last communication from the missionaries. The number of preaching stations, on the first of June, was four; at all of them the attendance was encouraging. Those who live near the missionaries profess to observe the Sabbath, and to conform to various requirements of the gospel. Mr. Walker has commenced another station at King George's town, twenty-five or thirty miles in the interior. Other villages are pleading with earnestness for missionaries and teachers. Popery and the slave trade will probably interpose the most serious obstacles to the success of the mission. Mr. Griswold and Mrs. M. H. Wilson were united in marriage in July.

The interior of Africa opens a prospect of great interest. Mr. Wilson, while on a visit to the upper waters of the Gaboon, became acquainted with several individuals, living ten or twelve days' journey

inland. His description of them corresponds with what Mr. Burgess heard at Zanzibar, on the other side of the continent, as the report of trading companies said to penetrate seventy-five days' travel from the coast. The Pangwe people are reported to have no connection with slavery and the slave-trade. How important that protestant missionaries should enter and occupy a country which they are the first to make known to the Christian world.

EUROPE.

GREECE.

ATHENS.—Jonas King, D. D., Nathan Benjamin, *Missionaries*; Mrs. King, Mrs. Benjamin.

(1 station; 2 missionaries, 2 female assistant missionaries;—total, 4.)

There are more than fifteen hundred young men in the schools and the university of Athens, and with many of these our brethren converse with great plainness, and not without an apparent influence on their understandings. Preaching is also continued as usual, but the outpouring of the Spirit is still withheld. About 900,000 pages in books and tracts were printed by the mission at Athens the past year. About 17,000 books and tracts were distributed, a part of which were received from Smyrna. The effect of the late revolution in Greece on the operations of the mission, cannot be predicted with confidence.

ASIA.

TURKEY.

CONSTANTINOPLE.—William Goodell, Harrison G. O. Dwight, William G. Schauffler, Henry A. Homes, Cyrus Hamlin, George W. Wood, *Missionaries*; Mrs. Goodell, Mrs. Dwight, Mrs. Schauffler, Mrs. Homes, Mrs. Hamlin, Mrs. Wood. Six native helpers.

SMYRNA.—Daniel Temple, Elias Riggs, John B. Adger, Henry J. Van Lennep, Simeon H. Calhoun, *Missionaries*; Mrs. Temple, Mrs. Riggs, Mrs. Adger, Mrs. Van Lennep. Eight native helpers.

BROOSA.—Benjamin Schneider, Philander O. Powers, Daniel Ladd, *Missionaries*; Mrs. Schneider, Mrs. Powers, Mrs. Ladd.

TREBIZOND.—Thomas P. Johnston, *Missionary*, Mrs. Johnston.

ERZERROOM.—William C. Jackson, Josiah Peabody, *Missionaries*; Mrs. Jackson, Mrs. Peabody. One native helper.

(5 stations; 17 missionaries, 16 female assistant missionaries, 15 native helpers;—total, 48.)

The labors of this mission are in the Armenian, Greek, Turkish, and Jewish-Spanish languages. The Jews of Constantinople were originally from Spain, they write the language of that country in Hebrew, and hence it is called Hebrew-Spanish. When the Turkish language

is printed with the Greek alphabet, it is called Greco-Turkish; when with the Armenian, it is called the Armeno-Turkish. Mr. Schauffler's labors are devoted to the Jews. He has translated the Old Testament into Hebrew-Spanish; and it was to superintend the printing of this, with the Hebrew text on the opposite page, that he went to Vienna. The chief rabbi at Constantinople has given a formal approval and recommendation of this translation of the Old Testament, with the condition that it be sold to the Jewish people only by Jews, and the work is well received. The Committee of the General Assembly of the Church of Scotland on the scheme for the conversion of the Jews, have made a grant to the Board of £2,162, to aid the Jewish branch of the Turkey mission, especially in the circulation, gratuitously or at reduced prices, of the Scriptures.

The other printing, which was done at Smyrna, amounted to 7,116,400 pages, and was in the Armenian, Armeno-Turkish, Greek, and Bulgarian languages. The books and tracts have been widely dispersed over the Turkish empire. The Armenians have the whole Bible in the Armeno-Turkish and in their ancient tongue; they have the New Testament also in modern Armenian.

The seminary at Bebek, under the care of Messrs. Hamlin and Wood, has twenty pupils, all of whom are boarding scholars; this institution promises important results to the Armenian nation. A boarding school for girls is much needed; females are receiving less benefit from the great movement now in progress than males. Schools for Jewish children, were the funds provided, might be opened without any difficulty.

The spirit of religious inquiry is manifestly advancing among the Armenians. Mr. Dwight received calls from more than a thousand persons during 1841—exclusive of those who attended his stated services and his theological lectures—by far the greater part expressly for religious conversation; many of them were from different and distant places, to which they carried back whatever of light they obtained. Indeed the truth is branching forth in all directions, and apparently taking deep root. In Nicomedia alone the company of believers has increased to more than sixty.

At Mr. Dwight's preaching service, since the commencement of 1843, there have generally been twelve or more new attendants every Sabbath. In October, 1842, it was deemed advisable to suspend

the service in consequence of a violent and threatening opposition on the part of some Armenians formerly reckoned as brethren. The unexpected and painful change of views, feelings, and conduct in these persons, was owing to their forming an acquaintance with individuals who had imbibed errors, which now threaten the peace and unity of the Episcopal churches of England and America. The persecuting spirit appeared to be directed more especially against Hohannes; and the obstruction to his usefulness thus created induced him to gratify a desire, long cherished, of coming to this country to prepare himself, as he supposed he could not do at Constantinople, for preaching the gospel. Mr. Dwight's preaching was resumed, after a few weeks, at the earnest request of the Armenian brethren. But the disposition to persecute has not subsided; threats have been recently uttered which look forward to the extermination of Protestantism.

The true spirit of missions is reviving among this people. In the early part of last year, the Armenian brethren at Constantinople met for prayer and conference in a retired part of the hills adjacent to the capital, and there agreed to send one of their number, at their own expense, on a missionary tour among their less favored brethren in the interior of Asia Minor. Extracts from the journal of this domestic missionary were published in the December Herald.

The native brethren have a spirit of prayer which indicates the presence of the Holy Spirit. Of their own accord, they have set apart the first Tuesday of every month for special prayer to God in behalf of their nation. It is not strange, therefore, that new inquirers are coming forward, while opposers of the gospel are yielding to its influence. Among the striking and very gratifying features of the times, Mr. Dwight mentions a change in the taste of the people as to preaching. The legends and fables, formerly so acceptable, do not satisfy. In one or two cases, vartabeds have requested the use of sermons on Christian duties that they might preach them to their people.

SYRIA.

BEIRÛT.—Eli Smith, John F. Lanneau, Nathaniel A. Keyes, *Missionaries*; Henry A. De Forest, M. D., *Physician*; George C. Hurter, *Printer*; Mrs. Lanneau, Mrs. Keyes, Mrs. De Forest, Mrs. Hurter.—Six native helpers.

ABEIH, on Mount Lebanon.—George B. Whiting, William M. Thomson, *Missionaries*; C. V. A. Van Dyck, M. D., *Physician*; Mrs. Whiting, Mrs. Thomson, Mrs. Van Dyck.—One native helper.

(2 stations; 5 missionaries, 2 physicians, 1 printer, 7 female assistant missionaries,—seven native helpers;—total, 22.)

The revolutions to which Mount Lebanon has heretofore been exposed, have occupied the minds of the people, and thus interfered with the successful preaching of the gospel. They have also rendered the investment of the funds necessary for making permanent arrangements, unsafe and injudicious. During the past year, however, a good house has been obtained at Abeih, about fifteen miles south of Beirût, and well situated for a Druze station. The seminary, when revived, will probably be at this place. The Arabic printing has amounted to 1,708,000 pages. More books have been circulated the past year, than in any former year. The mission has several substantial and useful native helpers, men who give evidence of piety. There is an open field for labor. Twice on the Sabbath the brethren at Beirût preach to a respectable congregation of natives. Two evenings in the week are devoted to expositions of the Scriptures and prayer at native houses; and the general intercourse with the people of the country, especially with the Druzes, is extensive. There is a large number of enlightened individuals in Syria, whom, we may hope, fear will not always restrain from avowing their convictions.

The station at Jerusalem has been suspended, and Mr. Whiting joins Mr. W. M. Thomson and Doct. Van Dyck, at Abeih. Messrs. Smith, Lanneau, Keyes, Hurter, and Doct. De Forest, will reside at Beirût.

The future prosperity of the mission depends, under God, chiefly on the piety, zeal, and unity of the mission, and on its being well sustained in numbers, the means of usefulness, and the prayers of Christians. At the same time we must bear in mind that it is under an arbitrary and irresponsible government, and amid a people deceptive, restless, and subject to those outbreaks and overturnings which attended the subversion of the feudal and ecclesiastical institutions of the dark ages in the nations of Europe. Such missions require firm nerves and the martyr spirit in missionaries, and faith and patience in their supporters.

NESTORIANS OF PERSIA.

OROOMIAH.—Justin Perkins, Albert L. Holladay, James L. Merrick, Willard Jones, William R. Stocking, Austin H. Wright, M. D., David T. Stoddard, *Missionaries*; Edward Breath, *Printer*; Mrs. Perkins, Mrs. Holladay, Mrs. Merrick, Mrs. Jones, Mrs. Stocking, Mrs. Stoddard; Miss Catharine E. Myers, Miss Fidelity Fisk, *Teachers*.—Twelve native helpers, six of whom are preachers.

(1 station; 7 missionaries—one a physician, 1 printer, 5 female assistant missionaries, and 12 native helpers;—total, 28.)

Mr. Perkins and Mar Yohannan, accompanied by Mr. Stoddard and several female helpers, reached Oroomiah in June. They were received by the Nestorians with unexpected demonstrations of joy. The Lord still gives the mission favor in the eyes of the ecclesiastics and the people. The native mind is gradually coming to a perception of the great doctrine of justification by faith alone. The people are generally docile and teachable, but some of the ecclesiastics are slow to receive the truth. Several priests, however, are becoming good preachers.

Priest Abraham is growing in knowledge; he is bold in his exhibitions of the truth, but prudent and forbearing towards those who differ from him. Priest Yohannan preaches with a good degree of faithfulness. Priest Sergis, of Degala, declares the way of salvation just as he finds it in the Bible; he has some rare qualifications for an able preacher.

The seminary contains seventy pupils, and the female boarding school eighteen. There are forty-three free schools in thirty-six villages, containing 763 pupils. The whole number under instruction is therefore 851. The press is embarrassed by the want of a more perfect type. A new font, cut by Mr. Hallock, under the superintendence of Mr. Perkins, is on the way to the mission. The introduction of the press and printed books has led to a reorganization of the schools, with an improved system of teaching.

MOUNTAIN NESTORIANS.

MOSUL.—Thomas Laurie, *Missionary*; Asahel Grant, M. D., *Physician*; Mrs. Laurie, Mrs. Hinsdale.

Edwin E. Bliss, Azariah Smith, M. D., *Missionaries*; Mrs. Bliss; destined to this mission, but not arrived.

(1 station; 3 missionaries—one a physician, 1 physician, 3 female assistant missionaries;—total, 7.)

The history of this mission, during the last few months, has been full of eventful incident. On the 26th of December, 1842, Mr. Hinsdale was called away from a field of labor which seemed to him unusually promising. About the same time, the jealousy of the Turkish government, and the suspicions of the Koords, began to be aroused; in consequence of which the former became unfriendly to the moral improvement of the Nestorians, and some of the latter endeavored to take the life of Doct. Grant. With the advice of their brethren at Constantinople, Mr. Bliss and Doct. Smith are residing at Trebi-

zond, till they can ascertain the will of the Lord concerning them.

Early in the spring, before the snow had melted from the mountains, and while our brethren were at Mosul, the Nestorian patriarch was visited by Mr. Badger, a missionary of the English Society for Propagating the Gospel, who carried with him presents and letters from dignitaries of the Church of England. This interview was sought in no feeling of kindness to our missionaries; how far it was successful, has never transpired.

It has been obvious for several months, that the mountain Nestorians were in danger of losing the independence which they have hitherto asserted. In the month of June, Bader Khan Bey, the chief of Buh-tan, united with Nooroolah Bey, the chief of the Hakary Koords, in a general attack upon the patriarch and his people. The Pasha of Mosul, at the head of a Turkish army, advanced upon the southwest of Tiary. The Nestorians were unable to meet this overwhelming force. Their enemies swept through the mountains like a devouring fire. Diss, the late residence of the patriarch, was completely subdued—its inhabitants slain, captured, or driven into exile. Tiary, with the exception of four or five villages, shared the same fate. The mission-house, recently commenced at Asheta, is now occupied by the victors. The three remaining districts voluntarily submitted to their invaders.

Doct. Grant and Mr. Laurie are now at Mosul, waiting for clearer indications of the divine will in respect to their future movements. They regard their present position as favorable for missionary effort in behalf of the Jacobite Syrians. The hope of doing something for the Nestorians is not yet abandoned.

BOMBAY.

BOMBAY.—David O. Allen, Robert W. Hume, *Missionaries*; Mrs. Hume.

MALCOLM-PETH.—Allen Graves, *Missionary*; Mrs. Graves.

(2 stations; 3 missionaries, and 2 female assistant missionaries;—total, 5.)

Five persons have been received into the mission church within a few months, and there are a few inquirers. Mr. Hume has made several preaching tours, during which he found a number of persons who possessed a knowledge of the fundamental doctrines of Christianity, acquired, as they said, at Bombay. The boys' schools are in a flourishing state; those for girls, however, have suffered from the excite-

ment occasioned by the baptisms of last January. The printing done by this mission, in 1842, amounted to 1,792,000 pages. Mrs. Allen, the sister of Mr. Graves, died on the 5th of June, 1842.

AHMEDNUGGUR.

AHMEDNUGGUR.—Henry Ballantine, Ebenezer Burgess, *Missionaries*; Amos Abbott, *Teacher*; Mrs. Ballantine, Mrs. Abbott; Miss Cynthia Farrar.—Seven native helpers.

SEROOR, 23 miles from Ahmednuggur.—Ozro French, *Missionary*; Mrs. French.—One native helper.

In this country.—Sendol B. Munger, *Missionary*; Mrs. Munger.

(2 stations; 4 missionaries, 1 teacher, 5 female assistant missionaries, and 8 native helpers;—total, 18.)

The prospects of this mission have become very encouraging within the last two years. The Mahars, a large and intelligent caste of the Hindoos, are more than usually accessible to the missionaries. Toward the close of 1842, the native assistants reported a growing interest in their exhibitions of the truth, and a strong desire to receive further instruction. Many of their hearers had announced their intention of joining the annual pilgrimages, hoping to meet some of the missionaries, and learn from them the wonderful things of the gospel. Messrs. Ballantine and Abbott went to Kolhar, about thirty-five miles from Ahmednuggur, for the purpose of gratifying this desire. It was a season of great interest to the missionaries, and it gave promise of an abundant harvest at no distant day. While at this place of heathen festivity, and upon their way, both in going and returning, they addressed large assemblies that seemed eager to know if there was, in very deed, a sinless gooroo, a perfect Savior. Some of the Mahars, who conferred with the missionaries during this excursion, have since united with the church. Who can tell but the very *castes* of India, heretofore regarded as one of the greatest obstacles to the spread of the gospel, may become, in the hands of Him who "is wonderful in counsel and excellent in working," a mighty instrument for the advancement of his cause?

During the year 1842, seventeen natives were received into the church at Ahmednuggur. In six families at this place, not an adult remains unconnected with the church. The last day of the year was observed by the missionaries and their native brethren as a day of thanksgiving and praise. Several additions have been made to the church since that time. The congregation at Ahmednuggur upon the Sabbath is about two hundred; at Seroor it is about fifty.

The seminary contains forty-four pupils; the other boarding schools, thirty-five; in the free schools, 418 are receiving instruction. Mrs. Burgess died of cholera on the 24th of June, 1842. It is evident that a great harvest is to be gathered in this field; but the laborers are few.

MADRAS.

ROYAPOORUM, a northern suburb of Madras.—Samuel Hutchings, Ferdinand D. W. Ward, *Missionaries*; Mrs. Hutchings, Mrs. Ward.—Two native helpers.

CHINTADRETTAH, a southwestern suburb of Madras.—Miron Winslow, *Missionary*; Mrs. Winslow.—One native helper.

BLACK TOWN, where the printing office is.—Phineas R. Hunt, *Printer*; Mrs. Hunt.

In this country.—John Scudder, M. D., *Missionary*; Mrs. Scudder.

(3 stations; 4 missionaries—one a physician, 1 printer, 5 female assistant missionaries, and 3 native helpers;—total, 13.)

This mission was instituted with a particular reference to the facilities it would afford for the execution of Tamil printing. The Committee have never intended to enlarge it beyond the limits designated by this plan. At the commencement of the last year, there were thirteen free schools at Madras, containing 550 pupils; but some of them have since been dismissed for want of funds. In three other schools there were sixty-six pupils. The mission church consists of thirty-five members; seven have been added to it within a few months.*

MADURA.

DINDIGUL.—John J. Lawrence, Nathaniel M. Crane, *Missionaries*; Mrs. Lawrence, Mrs. Crane.—Eleven native helpers.

MADURA FORT.—Robert O. Dwight, *Missionary*; Mrs. Dwight, Mrs. Steele.—Seven native helpers.

MADURA, East Station.—Francis Asbury, *Native Preacher*.—Four native helpers.

TERUMUNGALUM.—William Tracy, *Missionary*; Mrs. Tracy.—Five native helpers.

TERUPUTANUM.—Clarendon F. Muzzy, *Missionary*; Mrs. Muzzy.—Five native helpers.

SEVAGUNGA.—Henry Cherry, *Missionary*; Mrs. Cherry.—Three native helpers.

(6 stations; 6 missionaries, 7 female assistant missionaries, 1 native preacher, and 35 native helpers;—total, 49.)

Except in the departments of education and native assistants, the statistics of this mission are incomplete. Considerable additions have been made to the churches; indeed, the number of communicants at three of the stations is greater than the whole number connected with the mis-

* The death of Mrs. Winslow has been announced in some of the public journals. No letter containing the intelligence has been received.

sion in 1842. The stated hearers upon the Sabbath amount to more than a thousand. There are many inquirers, and some candidates for the privileges of the church. Efforts are made at the several stations to instruct the native helpers, school-masters, and church members; the gospel is preached in the schools.

The boarding scholars amount to 200; in the free schools there are 3,835 pupils. A seminary has been opened, with thirty-four members. The removal of the children from their native villages to the institution, occasioned considerable misapprehension and excitement; but the issue has been for the furtherance of the gospel.

Frequent and earnest appeals come from our brethren at this mission for additional laborers. "The whole field is open from one end of the land to the other." But the means are wanting to supply the vacancies occasioned by death. The place of Doct. Steele, who died on the 6th of October, 1842, has not as yet been filled.

CEYLON.

TILLIPALLY.—Daniel Poor, *Missionary*; Mrs. Poor.—Eight native helpers.

BATTICOTTA.—Benjamin C. Meigs, Edward Cope, Robert Wyman, *Missionaries*; Nathan Ward, *Physician*; Mrs. Cope, Mrs. Wyman, Mrs. Ward. Seth Payson, *Native Preacher*.—Twelve native helpers, including the teachers in the seminary.

OODOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Spaulding; Miss Eliza Agnew, *Teacher*; Nathaniel Niles, *Native Preacher*.—Five native helpers.

MANEY.—John C. Smith, *Missionary*; Eastman S. Minor, *Printer*; Mrs. Minor.—Four native helpers.

PANDITERIPO.—Three native helpers.

VARANT.—George H. Athorp, *Missionary*; Mrs. Athorp.—Six native helpers.

CHAYAGACHERRY.—Samuel G. Whittlesey, *Missionary*; Mrs. Whittlesey.

OUT-STATIONS.—At Caradive, Moolai, Valany, Valvety, Achuvaly.

In this country.—Henry R. Hoisington, James R. Eckard, *Missionaries*; Mrs. Hoisington, Mrs. Eckard, Mrs. Meigs.

(7 stations, and 5 out-stations; 10 missionaries, 1 physician, 1 printer, 12 female assistant missionaries, 2 native preachers, and 33 native helpers;—total, 64.)

This mission has seven churches under its care; the number of communicants in March, 1843, was 373; of these, fifty-two had been admitted within the preceding year. There are twenty-four places of worship, the average attendance at which exceeds 2,000. The forty native helpers connected with this mission do not include the teachers of free schools, thirty-two of whom are members of the church.

The seminary contains 184 pupils, the two boarding schools have 120; in seven select schools for boys there are 373 pu-

pils, and in seventy-six free schools there are 2,129 boys, and 1,201 girls;—in all, 4,007. Those who are now admitted to the seminary at Batticotta, furnish their own clothing and give security for the payment of their board. Fifteen young men belonging to this institution were received into the church in November, 1842; fifteen members of the female boarding school at Oodooville were also admitted in March, 1843.

The results in the printing department, during 1842, were 31,500 volumes, 240,000 tracts, and 10,362,000 pages.

SIAM.

BANGKOK, two stations.—Charles Robinson, Stephen Johnson, Dan B. Bradley, M. D., Jesse Caswell, Asa Hemenway, Lyman B. Peet, *Missionaries*; Mrs. Robinson, Mrs. Bradley, Mrs. Caswell, Mrs. Hemenway, Mrs. Peet, Mrs. French; Miss Mary E. Pierce, *Teacher*.

(2 stations; 6 missionaries—one a physician, and 7 female assistant missionaries;—total, 13.)

The labors of this mission are divided between the Siamese and the Chinese residing in Siam, of whom there are supposed to be 500,000. The latter are more accessible than the former. Among the Chinese there is no obstacle to the multiplication of prosperous schools; while Siamese children are obtained with great difficulty. Were there funds to increase the number of Chinese schools, it is thought that a flourishing congregation might be collected; the number of attendants on public worship is now about twenty; and the Siamese congregation amounts to about thirty.

No restrictions have been laid upon the missionaries. They go where they please, preaching the gospel, and no man forbids them. Books and tracts have been freely and extensively circulated. By means of these, and by oral instruction, the missionaries suppose that a partial knowledge of the truth has been carried to almost every part of the kingdom. They are not without the hope, therefore, of soon reaping a glorious harvest. Having sowed the seed, they are looking for the early and the latter rain.

In consequence of a rumored war with the English, a few months ago, many of the publications, previously issued by the missionaries, were destroyed. It was feared that the possession of books and tracts would, in some way, excite the suspicions of the government. It is hoped that this obstruction will soon be removed. In the meantime, the missionaries will give themselves more exclusively to the preaching of the Word. The num-

ber of pages printed at this mission, during 1842, amounted to 1,826,308.

CHINA.

HONGKONG.—Elijah C. Bridgman, D. D., Dyer Ball, M. D., *Missionaries*; Samuel Wells Williams, *Printer*; Mrs. Ball.

CANTON.—Peter Parker, M. D., *Missionary*; Mrs. Parker.

AMOI.—David Abeel, D. D., *Missionary*.

In this country.—Ira Tracy, *Missionary*; Mrs. Tracy.

(3 stations; 5 missionaries—two of them physicians, 1 printer, and 3 female assistant missionaries;—total, 9.)

The treaty of peace entered into between China and Great Britain, on the 20th of August, 1842, has at length been definitively ratified. Five of the principal ports of the empire are now open to Americans, as well as to the English. The island of Hongkong has been formally ceded to the British nation; Mr. Bridgman, Doct. Ball, and Mr. Williams have already commenced operations at that place. Doct. Parker has again opened his hospital at Canton under favorable auspices. Mr. Abeel is prosecuting his labors at Kulangsu, near Amoy, greatly encouraged and animated by the free access which he has to all classes; men of rank and influence treat him with marked attention. Our brethren plead with great earnestness for additional laborers to strengthen the posts already occupied, as well as to commence new stations. No foreigners are regarded with more favor by the Chinese than Americans; no missionaries, it is presumed, will meet with fewer hindrances than those who go from this country. Messrs. Doty and Pohlman have permission to remove to China, if such a step shall receive the cordial approbation of the Borneo mission.

INDIAN ARCHIPELAGO.

SINGAPORE.

SINGAPORE.—Alfred North, *Printer*; Mrs. North.

(1 station; 1 printer, and 1 female assistant missionary;—total, 2.)

This mission has been suspended. Mr. North is expected to join one of the other missions, either in China or India.

BORNEO.

PONTIANAK.—Elihu Doty, William J. Pohlman, William H. Steele, *Missionaries*; Mrs. Doty, Mrs. Pohlman.

OTO KARANGAN.—William Youngblood, Frederick B. Thomson, *Missionaries*; Mrs. Youngblood, Mrs. Thomson.

Absent from the mission.—Elbert Nevius, *Missionary*; Mrs. Nevius, Miss A. C. Condit.

(2 stations; 6 missionaries, and 6 female assistant missionaries; total, 12.)

Messrs. Doty and Pohlman devote their time to the Chinese of Borneo. Their boarding school contained, at the commencement of 1843, eleven boys and six girls; the congregations upon the Sabbath are small. During a tour of sixteen days which they made along the seacoast early in the year, they found pleasing evidence of the extension of their influence.

Messrs. Youngblood and Thomson have commenced a new station among the Dyaks of Borneo, to whom the attention of the mission will hereafter be more particularly directed. Oto Karangan is about eighty miles northeast of Pontianak; the distance by water is not far from one hundred and forty miles. The erection of buildings was commenced in the autumn of 1842; they were not completed, however, till the ensuing spring. Our brethren have indulged the hope that the Lord was about to place before them an open door which no man would be able to shut. They still find themselves embarrassed, however, with serious difficulties.

In the month of May, Mr. Steele received permission to leave Batavia for Borneo, without awaiting the expiration of the year prescribed in such cases.

NORTH PACIFIC OCEAN.

SANDWICH ISLANDS.

ISLAND OF HAWAII.

KAILUA.—Asa Thurston, *Missionary*; Seth L. Andrews, *Physician*; Mrs. Thurston, Mrs. Andrews.

KEALAKEKUA.—Cochran Forbes, Mark Ives, *Missionaries*; Mrs. Forbes, Mrs. Ives.

KAU.—John D. Paris, *Missionary*; Mrs. Paris.

WAIKANA.—Lorenzo Lyons, *Missionary*; Mrs. Lyons.

HILO.—David B. Lyman, Titus Coan, *Missionaries*; Abner Wilcox, *Teacher*; Mrs. Lyman, Mrs. Coan, Mrs. Wilcox.

KOHALA.—Elias Bond, *Missionary*; Mrs. Bond.

ISLAND OF MAUI.

LAHAINA.—Dwight Baldwin, *Missionary*; Mrs. Baldwin, Mrs. McDonald.

LAHAINALUNA.—Sheldon Dibble, William P. Alexander, John S. Emerson, *Missionaries*; Mrs. Dibble, Mrs. Alexander, Mrs. Emerson.

WAILUKU.—Ephraim W. Clark, *Missionary*; Edmund Bailey, *Teacher*; Mrs. Clark, Mrs. Bailey; Miss Maria C. Ogden.

HANA.—Daniel T. Conde, *Missionary*; William H. Rice, *Teacher*; Mrs. Conde, Mrs. Rice.

ISLAND OF MOLOKAI.

KALUAHAHA.—Peter J. Gulick, Harvey R. Hitchcock, *Missionaries*; Mrs. Gulick, Mrs. Hitchcock; Miss Lydia Brown, *Teacher*.

ISLAND OF OAHU.

HONOLULU.—Richard Armstrong, Lowell Smith, *Missionaries*; Levi Chamberlain, Samuel N. Castle,

Secular Superintendents; Amos S. Cooke, Horton O. Knapp, *Teachers*; Edmund O. Hall, Edmund H. Rogers, *Printers*; Henry Dimond, *Bookbinder*; Mrs. Armstrong, Mrs. Smith, Mrs. Chamberlain, Mrs. Castle, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers, Mrs. Dimond.

PUNAHOU.—Daniel Dole, *Missionary*; Mrs. Dole; Miss Maria M. Smith.

EWA.—Artemas Bishop, *Missionary*; Mrs. Bishop.

WAILUA.—Asa B. Smith, *Missionary*; Edwin Locke, *Teacher*; Mrs. Smith.

KANEHE.—Benjamin W. Parker, *Missionary*; Mrs. Parker.

ISLAND OF KAUAI.

WAIKOA.—Samuel Whitney, *Missionary*; Mrs. Whitney.

KOLOA.—James W. Smith, *Physician*; Mrs. Smith.

WAIOLI.—George B. Rowell, *Missionary*; Edward Johnson, *Teacher*; Mrs. Rowell, Mrs. Johnson.

Native Preachers.—Bartimeous, David Malo.

In the United States.—Hiram Bingham, *Missionary*; Mrs. Bingham.

(19 stations; 25 missionaries, 2 physicians, 12 male assistant missionaries, 42 female assistant missionaries, 2 native preachers;—total, 83.)

Doct. Judd, having been appointed interpreter and counsellor, in the place of Mr. Richards, who is absent on an agency for the King, he has been released from his connection with the Board. Mrs. Locke, wife of Edwin Locke, died on the 8th of October, 1842. Mr. and Mrs. Bingham are still detained in this country by the ill-health of the latter. A reinforcement is on its way to the islands.

Churches, Congregations, etc. The whole number of persons received into the different churches from the commencement of the mission, on examination, had reached, in the month of May, 30,605; of these, 5,296 were admitted in the preceding year. The deaths have amounted to 2,871; of these, 847 had occurred in the previous year. The number of communicants in regular standing, at the same date, was 23,804. There has been no extensive defection in the churches, and few have wandered so far from the right way as to destroy the hope which the missionaries have been permitted to indulge of their salvation. At every station on Hawaii, and at other places, there have been revivals of more or less interest; many backsliders have been reclaimed, and many sinners have been born again.

Schools, Seminaries, etc. Education is evidently advancing. An influence is going out from the seminaries to act upon the common schools, and this influence is reflected back upon the seminaries in the increased qualifications of those who apply for admission. The seminary at Lahainaluna has been in successful opera-

tion during the year; twenty-two of the oldest scholars have received certificates and left, while another class of fifty has been admitted. Arrangements are to be made for the instruction of a small class in theology. The female seminary at Wailuku, containing sixty-two pupils, has been in a prosperous condition. The Hilo boarding school has sixty-six boys, twenty-seven of whom are members of the church, and others give evidence of piety. In Mrs. Coan's school for girls there are twenty-two pupils, eighteen of whom are church members. The pecuniary wants of this school have been met by natives and friends. The school for young chiefs is fulfilling the expectations of those who established it. The expenses of the manual labor school, under the care of Mr. Locke, have been more than defrayed by the earnings of its twenty-two members. The school for the children of missionaries, which went into operation in July, 1842, has about thirty scholars.

The station and common schools were never, probably, in so flourishing a condition. Many school-houses have been erected, and parents manifest an increased interest in the education of their children. The progress made by the pupils in their studies has been more decided than heretofore.

Benevolence. Contributions have been regularly made at the Monthly Concert, partly in money, partly in the produce of the Islands, and still more frequently in labor. The direction of the donations has been various. Some have contributed to the erection of churches and school-houses; others to the support of native teachers; others to the assistance of native helpers. Four churches were dedicated during the year which closed in May, 1843. Others are in different stages of progress.

Native Ministry. Two Hawaiians have been licensed as preachers, and are acceptable and useful as such. A great number of others are employed by the missionaries having charge of the larger churches and districts, and devote nearly their whole time to conducting meetings, visiting and watching over the church members and others, and performing, under the superintendence of the missionaries, most of the appropriate duties of the Christian ministry in the neighborhood where they respectively reside. The seminary and station schools, and individual instruction, promise steadily to help forward the work of procuring a native ministry adequate to the wants of the

Islands. Still there are many obstacles, and much time must elapse before all that is desirable, shall be accomplished.

Moral and Social Condition. In the moral and social habits of that large portion of the Hawaiian people who fall under the influence of the mission, there is thought to be a steady and obvious improvement. A marked change in favor of temperance, especially in relation to the king and chiefs, has taken place. A national society has been organized, of which the king is president, and most of the chiefs are members. Local societies have been formed in many places. The laws restricting the sale of intoxicating liquors have been enforced.

The improvement in houses, furniture, dress, manner of living, industry, and social habits generally, is obvious and encouraging.

Obstacles. Romanism is penetrating to all parts of the islands, and, by bribery, deception, appeals to the weaknesses and passions of the people, opposition to schools, disregard of the wholesome enactments of the chiefs, by offering a refuge to disaffected and backsliding church members, is retarding those glorious results which the gospel is adapted to produce. But while this form of error is advancing in some places, at others it is making no progress, and at others still it is losing ground.

The interference of foreign powers in the political affairs of the islands has been very unpropitious. The proceedings of Captain Mallet, of the French sloop of war *Embuscade*, and Lord George Paulet, of the British man-of-war *Carysfort*, who visited Honolulu, the former in September, and the latter in February last, are in this respect, as well as the unfavorable bearing they have on public morals and the power of the laws, much to be regretted; especially the violent overthrow, for the time, of the Hawaiian government by Lord Paulet. To the honor of the British government, it should be mentioned that the piratical proceedings of this officer have not been sanctioned.

Recognition of Hawaiian Independence. During the year, this people, raised up from the lowest depths of ignorance and moral debasement, and, by the divine blessing on missionary labors, transformed from a savage to a Christian and, in a good measure, civilized community, have sent their representatives, Messrs. Haaliio and Richards, to request the United States and some of the European governments, to admit them into the great brotherhood of nations.

To this request our own government, Great Britain, and France have responded by a full recognition of the independence of the Hawaiian nation. What hath God wrought!

NORTH AMERICAN INDIANS.

CHEROKEES.

DWIGHT.—Jacob Hitchcock, *Superintendent of Secular Affairs*; Kellogg Day, *Teacher*; Mrs. Hitchcock, Mrs. Day, Miss Ellen Stetson, Miss Hannah Moore.

FAIRFIELD.—Elizur Butler, *Missionary and Physician*; Mrs. Butler, Miss Esther Smith.

PARK HILL.—Samuel A. Worcester, *Missionary*; Mrs. Worcester, Miss Nancy Thompson, Miss Mary A. Avery; Stephen Foreman, *Native Preacher and Assistant*; John Candy, *Native Printer*.

MOUNT ZION.—Daniel S. Butrick, *Missionary*; Mrs. Butrick.

HONEY CREEK.—John Huss, *Native Preacher*.

(5 stations; 3 missionaries—one a physician, 2 native preachers, 2 male and 10 female assistant missionaries, 1 native assistant;—total, 18.)

Mr. and Mrs. Potter and Miss Sawyer continue their labors; not, however, in connection with the mission. Mr. H. K. Copeland and wife have been transferred from the station at Dwight to the Choctaw mission.

There are five churches among the Cherokees, containing, in all, two hundred and thirty members; twenty-six have been added within a few months. The church members generally appear well; at Fairfield they have manifested not a little enterprise in erecting a house for public worship and a school. Bible and other charitable societies have been organized there and at other places. To the temperance society, organized in 1836, one thousand seven hundred and fifty-two names have been given, at least one thousand five hundred and sixty of whom are Cherokees.

Five schools have been taught under the care of the mission, containing about one hundred and ninety pupils. Ten or twelve free schools, established and supported by the Cherokee government, are understood to have gone into operation.

At the mission press five thousand copies of the epistles of John, with an almanac for the Cherokees and one for the Choctaws, have been printed, amounting to about 140,000 pages. The whole number of copies of works printed since February, 1828, is about 76,300, and the whole number of pages about 3,725,000; including what has been printed at that press in the Creek, Wea, and Choctaw languages, the amount is 4,725,000 pages. The Cherokee government have purchased a press and fonts of type,

and are, it is understood, about to publish a newspaper. The Baptist mission are understood to have introduced a press. Here, then, for this one tribe of North American Indians, are three presses, employed principally in printing, in an alphabet invented by a Cherokee, and furnishing probably the most perfect orthography in the world. This is the first of our aboriginal tribes which has introduced at its own expense the printing press; the first to establish and sustain a system of free schools; and the only people, for thousands of years, that has invented for its own use an alphabet.

CHOCTAWS.

WHEELLOCK.—Alfred Wright, *Missionary*; Henry K. Copeland, *Farmer and Mechanic*; Mrs. Wright, Mrs. Copeland, Miss Anna Burnham, Miss Sarah Kerr; Pliny Fisk, *Native Catechist*.

STOCKBRIDGE.—Cyrus Byington, *Missionary*; Mrs. Byington; Charles C. Copeland, *Teacher*.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; Mrs. Kingsbury, Miss Harriet Arms; Jonathan E. Dwight, *Native Catechist*.

NORWALK.— ———; Mrs. Olmstead.

GOOD WATER.—Ebenezer Hotchkin, *Missionary*; Mrs. Hotchkin.

MOUNT PLEASANT.—Joshua Potter, *Teacher and Catechist*; Mrs. Potter.

(6 stations; 4 missionaries, 3 male and 10 female assistant missionaries, 2 native catechists;—total, 19.)

Mr. Joshua Potter and wife, recently appointed to this mission, have begun a new station on the Boggy river, in the western part of the Choctaw country; the Indians have made most of the preparations for his residence, and are expected to furnish most of the support for his family. Mr. Olmstead, a licensed preacher and teacher at Norwalk, died on the 19th of September.

The churches have all been enlarged, the aggregate increase having been somewhat more than one hundred. The whole number now connected with the five churches is four hundred and seventy-one—a greater number than is connected with any other mission of the Board, except the one at the Sandwich Islands. The congregations have generally been larger and more uniform than in former years, and at all the stations there have been indications of the presence of the Holy Spirit. "Religion and education," says one of the chiefs, "are now the subjects of deepest interest among our people."

Seven schools have been taught by the mission, containing about 230 pupils. Of these, fifty-four are boarding pupils. The Choctaw legislature have decided to found three seminaries for the education

of boys, and four for girls, for the support of which they have appropriated the annual sum of \$26,000. The schools for girls they propose to place under the immediate instruction and management of our mission. One of them has already been opened at Wheelock.

In connection with Christian knowledge and piety and general intelligence, temperance and good morals and social improvement are obviously on the advance. As the number of Choctaws able to read their own language is steadily increasing, the demand for books is becoming greater every year.

Three Choctaw young men, of promising character and intelligence, are now prosecuting their studies under the care of the missionaries, with the expectation, at no distant day, of becoming preachers to their people.

PAWNEES.

John Dunbar, *Missionary*; Mrs. Dunbar

(1 station; 1 missionary, 1 female assistant missionary;—total, 2.)

Messrs. Allis and Gaston are still laboring among the Pawnees—the one as teacher and the other as farmer—under the patronage of the United States' government. One other teacher, three other farmers, and two blacksmiths are associated with them under the same patronage; and a promising beginning seems to have been made toward inducing the Pawnees to lead a settled, agricultural life, and enabling them to procure for themselves the means of a comfortable subsistence. Last spring about one third of the tribe assembled at their new location, and the prospect was that the remainder would follow their example as fast as arrangements could be made for receiving and aiding them.

But about that time the western bands of the Sioux and other tribes in that quarter commenced a series of attacks upon them, which have resulted in the loss, at different times, of about 250 members of the tribe and of about 400 horses; the last and most bloody assault was at their agricultural village. If these invasions are to be continued, that settlement must probably be abandoned. It is hoped that the government of the United States will effectually interpose. Mr. Dunbar, having the sole charge of all the affairs of the mission, with various other cares devolved on him by the agent, has had little time for giving regular Christian instruction to the Indians; and now just as the prospect of successful labor among

them was opening before him, all are dispersed by the savage assaults of their enemies. A reinforcement is much needed.

OREGON INDIANS.

WAILLATPU.—Marcus Whitman, M. D., *Physician and Catechist*; Mrs. Whitman.

CLEAR WATER.—Henry H. Spalding, *Missionary*; Mrs. Spalding.

TSHIMAKAIN.—Cushing Eells, Elkanah Walker, *Missionaries*; Mrs. Eells, Mrs. Walker.

(3 stations; 3 missionaries, 1 physician, 4 female assistant missionaries;—total, 8.)

The Indians near the Waillatpu and Clear Water stations appear to be making encouraging progress, both in Christian knowledge and in the improvement of their social condition. About forty families plant near the former station, and one hundred and ten near the latter, the extent of their fields varying from one fourth of an acre to five or more acres. Some of them raise much more than they need for their own families through the year. The missionaries have furnished some aid in implements and seeds.

The congregation at Waillatpu varies with the season of the year and the pursuits of the Indians, from twenty or thirty to four hundred; and at Clear Water it has risen, for months together, to about one thousand. Much serious attention to divine truth is observed, and sometimes deep impressions seem to be made. An advance in religious knowledge is obvious. Nearly all the Indians, whether near the stations or on their hunting excursions, observe daily worship, either in separate families or in a more public and united manner. At Tshimakain the attention to religious instruction has been less encouraging.

The school at Clear Water has much of the time embraced from two hundred to two hundred and thirty pupils—adults and children. Most of the instruction is given by lessons printed with a pen. Two schools at Tshimakain have embraced thirty or thirty-five pupils.

Two small books have been printed at the mission press;—one in the Flat Head language, and one in the Nez Percé.

Under the influence and with the aid of Doct. White, the United States' agent for the Oregon Indians, the bands about Clear Water have adopted a simple code of laws and elected a principal and subordinate chiefs.

About one thousand persons, with two thousand horses and cattle and wagons and other facilities for a settlement, have just crossed the mountains to settle in the

Oregon country. Others are expected to follow them next year. The importance of the mission is manifest. It should be strengthened with additional laborers. The papists seem to be forming plans for fully occupying the country.

SIoux.

LAC QUI PARLE.—Thomas S. Williamson, *Missionary and Physician*; Alexander Huggins, Robert Hopkins, *Formers and Assistants*; Mrs. Williamson, Mrs. Huggins, Mrs. Hopkins, Miss Fanny Huggins.

NEAR FORT SNELLING.—Samuel W. Pond, *Missionary*; Gideon H. Pond, *Farmer*, and their wives.

TRAVERSE DES SIOUX.—Stephen R. Riggs, *Missionary*, Mrs. Riggs.

(3 stations; 3 missionaries, 3 male and 7 female assistant missionaries;—total, 13.)

Mr. and Mrs. Riggs have recently commenced a new station at Traverse des Sioux on the St. Peter's river, about one hundred and twenty miles above its junction with the Mississippi, and eighty-five below Lac Qui Parle. Owing to the failure of the crops at the station last named, the Indians, embracing most of the mission church, were dispersed during the winter and spring, seeking for food principally in the vicinity of Fort Snelling, where they obtained important relief, though many of them have been in a state of great destitution and suffering. Most of the church members, though deprived of the stated means of grace, and much exposed to temptation, seem to have remained steadfast in their profession. The year has of course been very unfavorable for all departments of missionary labor. Some have been in an inquiring state of mind, and one has been received into the church.

The Indians are improving in their habits and social condition. Their aversion to manual labor is wearing off, and even some of the high chiefs engage in profitable labor. Their idolatry and superstitions are gradually disappearing. Some are erecting substantial dwellings, in place of the skin or bark lodges which formerly sheltered them. If the propensity to engage in savage warfare with the Ojibwas and other neighboring tribes could be effectually eradicated, the most formidable barrier to their improvement would be removed.

During the last autumn and winter Mr. Riggs was employed in superintending the printing of a portion of the Scriptures, a hymn book, and three school books, in the Dakota language, partly at Boston and partly at Cincinnati. The number of copies was seven thousand four hun-

dred in all, and the aggregate of pages was eight hundred and eighteen thousand four hundred. The Sioux have now almost the whole New Testament in their own language, and the number of readers is constantly increasing.

OJIBWAS.

LA POINTE.—Shorman Hall, Leonard H. Wheeler, *Missionaries*; Grenville T. Sproat, *Teacher*; Mrs. Hall, Mrs. Wheeler, Mrs. Sproat, Miss Abigail Spooner.

POKEGUMA.—William T. Boutwell, *Missionary*, Mrs. Boutwell.

RED LAKE.—Frederic Ayer, Edmund F. Ely, *Catechists*; Mrs. Ayer, Mrs. Ely.

(3 stations; 3 missionaries, 2 catechists, 1 other male and 7 female assistant missionaries;—total, 13.)

The war between this tribe and the Sioux, already adverted to, has prevented the return of the Indian settlers to Pokeguma, and keeps the bands nearest to the Sioux frontier in a state of constant agitation and alarm. This, of course, is a serious impediment in the way of successful missionary labor. Mr. Boutwell has resided at Pokeguma, and visited, as he was able, the Indians in their dispersion, instructing and watching over them. Mr. Ely resided most of the year with a few families near Fon du Lac. Mr. Ayer visited last winter some villages on Red Lake, five hundred miles west of La Pointe, where the openings for missionary labor seemed so promising, and the desire of the Indians so strong, that he returned, and with Mr. Ely set out about the first of April to begin a new station there.

At La Pointe the labors of the missionaries have been conducted much as in former years. Three have been received into the church. The meetings have been larger and more interesting than heretofore. Nearly every lodge has been visited as often as once a week. The missionaries and their instructions are uniformly received in a kind and friendly manner. The two schools taught at La Pointe have contained twenty-five or thirty pupils on an average, and the Sabbath School about thirty. The interest felt by the Indians in religious instruction, and the education of their children, appears to be increasing.

By a treaty negotiated last autumn with the United States, the Ojibwas have sold all their country between Lake Superior and the sources of the Mississippi river, except two or three large reservations. It is expected, however, that they will retain the occupancy of all except the mineral district on the Lake, for many years. The whole amount to

be paid them for the land is \$768,000. Farmers, mechanics, and teachers are to be introduced and supported among them. The provisions of the treaty appear to be equitable and judicious; and if they are faithfully carried into effect, and the Ojibwas wisely avail themselves of them, their condition may be greatly improved. The influence of the treaty negotiations on the Indians and on the mission was highly favorable.

Most of the New Testament, not already printed, has been translated, and will probably be printed the ensuing winter.

STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*, Mrs. Marsh.

(1 station; 1 missionary, 1 female assistant missionary;—total, 2.)

This remnant of Indians seems to have been improving in morals, but not in intelligence during the last ten years. During the last year they have, on their own petition, been admitted to citizenship in Wisconsin Territory, to which a strong party, embracing a majority of the church, are opposed. Thus new dissensions have sprung up among them, exerting a disastrous influence upon them in all respects, and placing them in a most unfavorable condition for missionary labor. The meetings have, however, been well attended. No additions to the church, which now contains about fifty, are reported.

NEW YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary*; Mrs. Rockwood, Miss Hannah T. Whitcomb, *Teacher*.

SENECA.—Asher Wright, *Missionary*; Mrs. Wright, Miss Sophia Mudgett, *Teacher*.

CATTARAUGUS.—Asher Bliss, *Missionary*; Hanover Bradley, *Teacher and Catechist*; Mrs. Bliss, Mr. Bradley, Miss Fidelity Adams, *Teacher*.

ALLEGHANY.—William Hall, *Missionary*; Mrs. Hall, Miss Margaret Hall, *Teacher*; Zechariah Jimson, *Native Helper*.

(4 stations; 4 missionaries, 1 male and 9 female assistant missionaries, 1 native helper;—total, 15.)

The whole number of Indians on the five reservations in Western New York is about 3,000. The treaty mentioned in the last Annual Report will probably be carried into effect before another year shall terminate. The work of removal has already begun, and will probably be nearly finished before another summer. The sum allowed for the buildings and improvements which are to be left, it is said by judicious persons, will not more than half defray the expense of preparing others equally good in their new location. The whole body who remove must, there-

fore, be greatly impoverished. No arrangements have as yet been made for obtaining compensation for the mission property belonging to the Board which must be abandoned.

In the nine or ten schools taught in connection with the four stations, the whole number of pupils has been about two hundred and fifty, though the average daily attendance has not much exceeded half that number. Increased interest is manifested by the Indians in the education of their children.

The influences of the Spirit of God have been enjoyed, to a greater or less extent, at each of the stations. The attendance at the house of God has been more full than heretofore; many dissensions have been healed; backsliders have been reclaimed; increased spirituality and faithfulness have been manifest in the church members, and forty-three have been received into the church on profession. Others are candidates for admission. The whole number of church members is about two hundred and fifty. Temperance and good morals generally seem to be on the advance.

The prejudices of the heathen portion of the Senecas seem to be gradually wearing away. They place less confidence in their superstitions, and are more disposed to listen to Christian instruction. Many have been visited by the missionaries, and some of them are often seen at religious meetings.

ABENAQUIS.

Peter Paul Osunkhirhine, *Native Preacher*.

(1 station; 1 native preacher.)

In spiritual things the mission has been prosperous. Five Indians have been admitted to the church, and all who had been subjected to its censures, have been, on evidence of repentance, restored to its fellowship. The whole number received to the church since Mr. Osunkhirhine began his labors among this tribe is forty-six, of whom forty still survive, and are now members in good standing. An active opposition to the mission is still kept up by the papal priest, while the truth seems gradually to be gaining ground.

SUMMARY.

The number of missions sustained during the year is twenty-six; connected with which are eighty-six stations, at which are laboring one hundred and thirty-four ordained missionaries, seven of whom are physicians, eight other physi-

cians, fourteen teachers, ten printers and bookbinders, six other male and one hundred and eighty-four female assistant missionaries—making the whole number of missionary laborers sent from this country and sustained by the Board, three hundred and fifty-six. If to these be added fourteen native preachers and one hundred and sixteen other native helpers, the whole number of missionary laborers connected with the missions and sustained from the treasury of the Board, will be four hundred and eighty-six.

Organized by these missions and under their pastoral care are sixty-two churches, into which had been received during the year previous to the last reports from the different stations 5,465 individuals, and which now embrace, in regular standing, 25,313 members. This number does not include some hundreds of hopeful converts among the Armenians, Nestorians, and other communities in Western Asia.

The number of printing establishments connected with the missions is sixteen, with four type foundries, forty-three fonts of type, and thirty presses. Printing has been executed for the missions in thirty-three languages, exclusive of the English, fifteen of which were first reduced to a written form by the missionaries of this Board. The copies of works printed at the mission presses during the past year exceed 600,000, and the number of pages is about 56,383,000; making the total number of pages printed for the missions since they commenced, about 442,056,185. In the department of education the missionaries have under their care seven seminaries for educating preachers and teachers, in which are five hundred and twenty-four pupils; besides twenty-two other boarding schools, in which are six hundred and ninety-nine pupils, more than four hundred of whom are girls. Of free schools the number is six hundred and ten, containing 30,778; making the whole number of pupils under the care of the missions, 32,000.

Sandwich Islands.

GENERAL LETTER FROM THE MISSION.

Health of the Mission—Changes.

THE last annual meeting of this mission was held at Honolulu; it commenced its sessions on the 11th of May. A notice of the meeting, with a brief account of the harmony of its deliberations and the character of its exercises, will be found on a subsequent page.

The General Letter first alludes to the health of

the mission. No wasting disease has been permitted to invade their dwellings. Only one adult, Mrs. Locke, had died during the period embraced in this communication. "She was ready for the coming of her Lord. Her end was peace. We have the best reasons for believing that it was infinite gain for her to be absent from the body, that she might be present with the Lord. Her memory is precious, and it will long be cherished by those who knew her worth." Two other families have been visited with the chastening of the Lord. Mr. Baldwin and Mr. L. Smith have each been called to bury a child from their sight.

Some of the mission families have been obliged to leave their stations for a season, in pursuit of health. In most, if not all, of these instances, the experiment has issued favorably.

A change in the location of some of the missionaries had, for various reasons, become necessary. Mr. Clark, on account of enfeebled health, has been transferred from the seminary at Lahainaluna to Wailuku; Mr. Alexander takes his place in the seminary. Mr. Rowell is stationed at Waioli, which was lately occupied by Mr. Alexander. Mr. Gulick is now laboring on Molokai, in connection with Mr. Hitchcock.

Liberality of the Natives.

It appears from the General Letter, that six churches have been so far finished as to be suitable for holding meetings, and they have been formally dedicated to the worship of Jehovah. Others are in different stages of progress toward their completion.

The people have continued their monthly concert contributions in aid of the cause of benevolence. A very small part of the donations has been in money. A considerable portion has been in such articles as the Islands produce, and a still greater portion in labor.

These contributions and labors have been devoted to various objects, some to the building of meeting-houses and school houses, some to assist native school teachers, and some to assist native helpers, who spend most of their time in aiding the pastors in the discharge of their arduous duties among the people. These efforts, though small at present, are yet of some value; and it is hoped that they will be increased, till all their teachers and all their institutions, civil, literary, and religious, shall be entirely supported by themselves; and foreign influences and foreign teachers shall no longer be needed. The Lord hasten this period.

Schools.

The progress of education at the Islands appears to be encouraging and satisfactory. The

establishment of schools, efficient and complete in all their arrangements, is a work which requires time and patience, even in the most favorable circumstances. But among the heathen, even after they have been rescued from the most appalling evils of their debasing belief, it must be a slow and toilsome process.

The cause of education is evidently advancing in these islands. An influence is going out from the seminaries to act upon the common schools, and then this influence is reflected back upon the seminaries; and in both cases the standard of education is raised. Candidates for the seminaries have, in every respect, better qualifications than formerly. Being better prepared for admission, their improvement is more rapid, and they leave with superior qualifications for teaching.

The condition and prospects of the most important institutions are reviewed in detail. The seminary at Lahainaluna, though somewhat embarrassed by the impaired health of two of its teachers, (Mr. Dibble and Mr. Clark,) has been in successful operation. Mr. Emerson assumed the responsibilities of instruction in August, 1842. At the commencement of the year, the number of pupils was one hundred and five; of whom fifty-one were in the first class, and fifty-two in the second. No class was received during the year. Instruction has been given in Mental and Written Arithmetic, Trigonometry, Algebra, Geography, Chronology, Composition, Scripture Geography and History, the Evidences of Christianity, and Music. A select class of about twenty has paid some attention to the English language. Twenty-two of the oldest scholars received their certificates and left the school at the close of the year. It was proposed to receive another class of fifty at the commencement of the current year. A small theological class will also be formed, and "thus the way will be prepared for the seminary to act on the spiritual wants of the natives with more directness and efficiency."

The Female Boarding School at Wailuku has sixty-two pupils. The system of education at this institution appears to be well adapted to secure the moral, mental, and physical training of the scholars.

At day-light the pupils repair to their gardens, where they exercise till they are called to prayers, at half past six. They breakfast at seven. After breakfast they are employed for an hour in sweeping their rooms and putting them in order. The time from nine to eleven is spent in study and recitation. The next half-hour they spend as they please. From half-past eleven to twelve they bathe and prepare their dinners. The time from

dinner (which they take at twelve) until two is at their own disposal, and much of it is spent in study. From two till four they give their attention to spinning, weaving, sewing, knitting, making mats, etc., under the instruction of Miss Ogden. The time from four to five they devote to exercise with the hoe. They sup at five, and the remainder of the day is at their own disposal. At the evening devotions they recite the "Daily Food," and receive such religious instruction as may seem appropriate. During the year, five of the girls have been married to graduates of Lahainaluna.

The Hilo Boarding School for Boys has sixty-six pupils, twenty-seven of whom are members of the church, while twelve or fourteen others give evidence of piety. Three graduates of the seminary at Lahainaluna have been employed as teachers, with advantage to themselves and to the school. Mrs. Coan's school has twenty-two pupils, eighteen of whom are professors of religion. All have made commendable proficiency in their studies. The pecuniary wants of the school have been supplied by the contributions of natives, and by the donations and efforts of friends.

The school for the young chiefs prospers. Most of the conversation among the pupils is in English; and they are fond of getting together in the school-room and listening to harangues from each other in our language. They seem to be making good proficiency in their studies, and, as they generally attend the native service twice on the Sabbath, and the English once, besides daily religious instruction from their teachers, their knowledge of the precepts and doctrines of the Bible must be increasing. Two of the oldest girls have, for a few months past, been taking lessons on the piano-forte. They learn music with very great ease. The health of the scholars has never been so good as during the past year.

The manual labor school, under the care of Mr. Locke, has been increasingly prosperous the past year. The avails of the boys' labor have defrayed the expenses of the school, and enough will probably remain to pay the expenses of the coming year. The number of scholars is twenty-two.

A school for the children of missionaries went into operation at Punahou, July 11, 1842. About thirty children have attended, sixteen of whom have been boarders.

The station and common schools were never in so flourishing a condition as at

the present time. During the past year, many school-houses have been erected; parents have manifested an increased interest in the cause of education; and the progress of the children in their studies has been more marked than heretofore. At some of the stations quite a number of the children have gone to the Catholics; how many is not known. Having declared themselves Catholics, they attend a Catholic school, or stay at home, just as they please.

The teachers, besides superintending the common schools, have taught select schools, the design of which is to furnish instructors for the common schools and pupils for the seminaries. In some instances the teachers, in addition to their other labors, have performed the duties of pastors. On the other hand, many of the pastors have superintended the common schools in their respective fields, and a few of them have taught select schools for the purpose of training teachers.

Condition of the Churches.

The following statements cannot fail to excite emotions of gratitude in every pious heart. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

The past year has, on the whole, been a year of peace and prosperity to our Zion. No extensive defection has occurred in our churches. Of the many thousands of disciples under our care, few have so far wandered from the path of duty as to destroy our hope of their salvation. Some, indeed, have apostatized; and of others we stand in painful doubt. The mass are still children in understanding, children in consistency, children in stability, children in spirituality, mere babes in Christ. They need the most tender and watchful care, and the wisest and most patient guidance. They oppress us with parental solicitude; they move us to godly jealousy; they excite us to holy fear. And yet they are our joy and our crown. We hope for them, we rejoice over them; and we believe that we shall meet very many of them in glory. Through the merits of our great High Priest, and through the faithfulness of our eternal Shepherd, we expect to see them stand perfect and "complete in all the will of God," and reign with Christ forever and ever.

Every year gives us additional evidence that a great and glorious work of grace has been wrought in this land, and that true converts were greatly multiplied

among this people by the outpouring of the Spirit from 1837 to 1840.

We can also speak of the dew of heaven on the hills of our Zion during the past year. Although it has not, like some former years, been so signally marked as "*the year of the right hand of the Most High.*" At every station on Hawaii, and at many of the stations on the other islands, the Spirit has been poured from on high, and many sinners have been, as we trust, converted to God. Many who were formerly careless and hardened in sin have been brought to repentance; many professors have been quickened, and the cause of truth and righteousness has gained strength and made progress.

The accompanying table will exhibit a general view of the churches connected with this mission. It should be borne in mind that the population of these islands scarcely equals 110,000, and yet more than 5,000 persons have been admitted to the churches during the year.

Whole number received on examination, . . .	30,605
" " on certificate, . . .	2,519
Whole number on examination last year, . . .	5,296
" " on certificate last year, . . .	954
Whole number received last year, . . .	6,350
Whole number dismissed, . . .	2,631
Dismissed past year, . . .	1,124
Whole number deceased, . . .	2,871
Deceased past year, . . .	847
Suspended past year, . . .	461
Remain suspended, . . .	945
Excommunicated past year, . . .	286
Remain excommunicated, . . .	1,505
Whole number in regular standing, . . .	23,804
Whole number of children baptized, . . .	9,923
Baptized past year, . . .	1,694
Whole number of children deceased, . . .	168
Deceased past year, . . .	49
Marriages, . . .	994
Average cong. on the Sabbath at 15 stations, . . .	14,550

That part of the General Letter which relates to the condition of the churches, concludes as follows :

In view of the grace which has thus far crowned our labors, in view of the rapidity with which this generation of Hawaiians is passing away, and in view of the certainty that we shall shortly meet them at the bar of our august Judge, we feel called upon to "gird up the loins of our minds," to "put on the whole armor of God," and to go forth to the spiritual warfare with new zeal and courage and self-consecration.

Romanism—Temperance.

You are doubtless kept fully advised by individual correspondents, of the progress of papacy on these islands. In some places this fatal error has made advances; in others it seems to be at a stand; and in others still its movements are retrograde. On the whole, the cause of the

Romanists is vacillating. While some join, others leave them; so that nothing decisive can be predicted as to their prospects. One fact, however, remains unchangeably true, that they lay their plans and prosecute them in the true spirit of Jesuitism. And another remark is equally true, that those who cleave to them belong to a class who will not submit to the claims of a true and spiritual religion.

But the priests are subtle and dangerous foes, and we are unable to measure the disastrous consequences which have resulted and which will continue to flow from their introduction and their efforts among this people. We mourn that any of our flocks "are so soon turned aside unto another gospel;" but this has been permitted by the great Head of the Church for wise and holy purposes—purposes the accomplishment of which will issue in the good of Zion and the glory of her Redeemer. Our duty is to go forward in our work, relying solely on Him whom we serve in the gospel, and in faith invoking the Spirit, whose uplifted standard will form an impregnable rampart against this desolating enemy.

The statements which follow will be read with interest, as indicating greater self-control in the population of the Islands, than many have supposed. Since the General Letter was written, the temperance principles of the king have been put to a severe test. Immediately after the restoration of the sovereignty of the Islands by Admiral Thomas, Kamehameha III. attended several entertainments given in honor of that event; on some of these occasions the temptation to disregard the pledge must have been very strong. But Mr. Chamberlain says, under date of August 1st, "We are happy to learn that he has maintained his pledge of total abstinence; and in giving and receiving entertainments, he has not, so far as we know, in the least respect violated it."

The temperance cause has been gaining ground during the past year. Most of those who have united with our temperance societies, stand firm to their pledge, and a more healthful public sentiment has been formed on this subject. The king still remains true and firm to his principles of total abstinence, and he has recently emptied into the sea about a hundred and twenty gallons of ardent spirits, which had remained untouched in his storehouse from the time he first signed the total abstinence pledge.

The formation of temperance societies on board of very many whale-ships, which

have touched at these islands during the past year, and the pleasing progress which this cause is making among seafaring men, are facts which will not fail to cheer your hearts. We do not give details on this subject, as you will hear them from individuals.

General Meeting.

Our general meeting has been pretty fully attended, and our deliberations have been characterized with great harmony and Christian kindness. Early in the meeting we spent a day in fasting and prayer, and there have been frequent religious exercises during its whole progress. The fast day was a season of peculiar and solemn interest. It was a season of confession, of weeping, of humiliation, of supplication, of love. The dew of Hermon distilled on our hearts, and an influence more precious than the ointment on the head of Aaron, was shed upon our souls. The same sweet, heavenly influence seemed to rest upon us whenever we met for prayer and praise, and also when we gathered around the table of our common Lord. Subjects of conflicting interest were discussed in general meeting with great calmness and kindness; each one evidently "endeavoring to keep the unity of the Spirit in the bond of peace." On the whole, our meeting has been a season of refreshing from the presence of the Lord, for which we thank God and take courage. We shall return to our fields of labor, and to the cares and trials which await us, with renewed strength and zeal, and with hearts enlarged with faith and love, looking for the redemption of Israel, praying for the peace of Jerusalem, and resolving not to rest or keep silence, till Zion's "righteousness go forth as the light, and her salvation as a lamp that burneth."

LETTER FROM MR. BOND, MARCH 29,
1843.

Revival at Kohala.

Mr. Bond is stationed at Kohala, the north western district of Hawaii. He arrived at Honolulu, May 21, 1841, and soon removed to the field which he now occupies. The population under his pastoral oversight amounts to about six thousand. By keeping this fact in mind, the reader will be in a better condition to place a due estimate upon the season of refreshing which has been enjoyed at this station.

Through the goodness of God, some

additions have been made to the church at this station, during the last eighteen months. Up to the close of the last mission year—April, 1842—one hundred and twenty-four had been received on examination, and fourteen by certificate. During the three past quarters of the current year, three hundred and fifty-nine have been received into Christian fellowship on profession, and two hundred and eighty-five now stand propounded, and will be received, the Lord willing, on the first Sabbath in April. The larger portion of these are the fruits of a general awakening which commenced in some portions of the field last October, and extended rapidly through our whole district. Since that time meetings have been more frequent and much more fully attended.

In all our neighborhoods, the morning prayer meeting is maintained; also the regularly appointed meetings on Wednesday and Saturday of each week. The Monthly Concert has been observed, besides other meetings which the people voluntarily sustain. On the Sabbath also our congregation has been very large—usually not less than eighteen hundred—although we have established three meetings on the Sabbath at as many outposts, where sermons are read and other exercises performed, for the accommodation of the feeble and most distant portions of our people, which I learn are well attended. We are greatly straitened here at the station in consequence of the smallness and pooriness of our house of worship; but efforts are about to be made to remedy this evil, and we are hoping, therefore, that we shall by and by see a better house and a larger congregation gathered to worship God upon his holy day.

Every thing which illustrates and explains the internal economy of the churches at the Sandwich Islands is interesting and valuable. The following extract will throw some light upon the measures adopted by Mr. Bond to arrest the attention of the careless, and also to train the young disciple for the responsibilities of an avowed follower of the Lord Jesus Christ.

The increased attention to serious things appeared to originate, under God, in an attempt to organize our strength and bring it into action. This we did by dividing the whole field into seven parts, one part being assigned to each deacon, who was to see that meetings were held in every neighborhood as often as possible, and that none were left uninvited to attend. The consequences of this effort

were most happy. The work of the Lord began at once to prosper in our hands, and hundreds were found inquiring the way to eternal life. My list of inquirers soon numbered from twelve to fifteen hundred; with these I met and conversed individually in divisions, until I had seen them all, when they came together again for general instruction previous to our communion in January. By pursuing this course constantly, I am at length enabled to select such as have been of several months' standing as inquirers, and such as appear qualified to be united with the church of Christ, and upon the recurrence of our sacramental season they are received into our communion. I then commence anew with the inquirers, pursuing substantially the same course as before described. Meantime, delay causes a portion of those who had professed to be going towards heaven to go back to their old sins, so that we are saved the unhappy consequences of their admission to the church. At the present time, the number of those who profess to be seeking the Savior is about eleven or twelve hundred, according to my list of their names.

An Excursion—Romanism.

The church under the care of Mr. Bond contains about eighteen hundred members; these are scattered over a territory twenty miles long by fifteen broad. The careful oversight of such a flock, together with proper attention to those who are still excluded from the privileges of Christ's house, must require frequent visits to the different hamlets which compose the entire field. An account of one of these visits is here subjoined.

My last tour, performed in the latter part of December, 1842, was unusually interesting. The people every where welcomed me with warm hearts and with eager attendance upon the instructions imparted. Many followed me from village to village to listen to the truth preached, and to meet with their brethren in the worship of a common God and Savior. We found also a great proportion of the fallen members of the church, whose faces I never had before seen, ready to confess their sins, and craving readmission to the privileges of the church. Although I was much fatigued by the tour, my heart was greatly cheered by observing the happy state of things among the people. By dint of much hard labor and some peril, we succeeded in reaching the extreme village on our eastern boundary—a place never before trodden by a missionary, though our predecessors

attempted it. You can hardly imagine the difficulty of access to this spot, over five or six precipices and their corresponding ravines, the latter of frightful depth as are the former of great height and difficulty of ascent. Awini, the little village mentioned, stands upon the top of a precipice of from 1,500 to 2,000 feet high. Up this we climbed—the hot sun pouring its full power directly upon our backs—until by the persevering and active use of hands and feet we gained the top, almost exhausted. Our garments were literally saturated with the perspiration which had issued from every pore, and our limbs, for a season, almost refused their office. But having refreshed our bodies with cold water freely applied, and after a short repose upon a native mat carefully prepared for us, our souls being also cheered by the unaffected and joyful welcome of the little group composing the population, we were prepared for further duties. We found the little hamlet to consist of five or six houses and a small school-house, to which latter we repaired. After examining the school of five members, and inquiring into the standing and views of the little band of disciples—seven in all—having also conversed with the impenitent portion of my small but interesting congregation, I endeavored to preach to them Christ and him crucified. After meeting we had a Hawaiian repast set before us, consisting of fowl, kalo, poi, and a calabash of shrimps direct from the water, which latter the natives devoured with great gust, all alive as they were. This done, we set out on our return, after the usual ceremony of shaking hands and saying our alohas, the natives meantime expressing their joy that at length they had seen their kumu (teacher) at their own homes. I need hardly add that we felt richly repaid for all our trouble by the welcome we received from this little insulated band of natives, and by the opportunity we enjoyed of speaking to them of Christ at their own doors.

Some of the devices and snares of Romanism are described by Mr. Bond. It is certainly surprising that the success of this "mystery of iniquity" has been no greater at Kohala.

It is now nearly a year since the priest from Waimea first commenced operations here. He established a native convert of theirs in Kaiholena, six or eight miles from this station, which place he makes his head quarters during his frequent visits to Kohala. At present, their operations are chiefly carried on by means of native

converts, who go about among our people continually, using all imaginable means, except those which are honest, to seduce the natives into that abominable delusion. In the business of proselyting, the disciples assuredly prove themselves worthy of their teachers. For example, they tell those whom they would convert to popery, that unless they embrace the Romish faith, the fish will no longer bite at their hooks, or come into their nets; that the God of the Catholics will forbid their food also to grow! These and a thousand such assurances they set before this credulous people, and you will not be surprised that they are received as the truth by some of these benighted souls, when it is recollected that every Catholic country affords ample testimony that credulity, quite as astonishing, is exercised in matters pertaining to their religion, even by those who claim a civilized and enlightened name.

Hitherto Romanism has made but little progress among us; not that multitudes are not just fitted to embrace that faith, but the chief cause of their lack of greater success has been the want of the constant presence of a regular priest. Great have been the Lord's preserving mercies toward us. Our church members have generally stood firm against this strong temptation;—for strong it is to a native mind, offering him, as it does, the indulgence of every lust with the promise of eternal life, and it is not a trait of heathen character, as found here, to consider the manner of securing an end, provided only the end be made sure. I have never yet heard of a solitary case of discipline in any Catholic church on the islands, though it is certain opportunities have not been wanting, had the priests felt inclined to exercise the rod of church censure upon immoralities of the grossest nature.

I can say, I trust with gratitude to God, that so far the entrance of Romanism among us has not at all diminished our congregation on the Sabbath, nor has it had any perceptibly injurious influence on our people. Ten or twelve of our church members, who were chiefly under the course of discipline, have embraced that error; these are all who have listened to their seductions.

The influence of Romanism upon the schools in the district has been decidedly unfavorable. It is contrary to law for a child under fourteen years of age to leave his school. This statutory provision secures a regular attendance in many cases where nothing else would accomplish the object. But the La Place treaty exempts the children of

Romanists from the requirements of this law; and many of them take advantage of it, thereby perpetuating the reign of their delusions.

Mr. Bond's account of the common schools—thirty-three in number—is encouraging. There are about one thousand pupils who receive instruction in these schools; all of them passed four examinations during the preceding year. "On the whole," Mr. Bond says, "we are considerably in advance of our last year's position. Twenty-three substantial school-houses have been completed, or are now in progress."

One other fact is deserving of notice. The contributions of the church to benevolent objects amounted, during the year, to two hundred and thirty dollars.

LETTER FROM MR. CHAMBERLAIN, AUGUST 1, 1843.

The British Commission—Excesses.

The Herald for July contained a brief notice of the indignity offered to Kamehameha III. and his people by Lord George Paulet, with an account of the arrangements made by the latter for the government of the Islands, until the pleasure of Great Britain should be fully ascertained. In the proclamation which was issued immediately upon receiving the cession of the king, Lord George Paulet formally and solemnly pledged himself "that the laws at present existing, or which may be made at the ensuing council of the king and chiefs, after being communicated to the Commission, shall be in full force so far as natives are concerned; and shall form the basis of the administration of justice by the Commission in matters between foreigners resident on these islands." In direct disregard, however, of this promise, the Commission appointed for the provisional administration of the government, consisting originally of Lord George Paulet, Duncan F. Mackay, Esq., Lieutenant Frere, R. N., and the representative of Kamehameha III., proceeded to abrogate important statutes; among them was the law prohibiting violations of the seventh commandment. "In consequence of which," writes an eye witness, "and in view of the former habits and present feeble moral sense of this people, a flood of pollution threatens to inundate the land;" "the way seems to be rapidly preparing for intemperance, gambling, horse-racing and other demoralizing vices." Two months later, and indeed after the restoration of the Islands by Admiral Thomas, Mr. Chamberlain writes as follows:

The evils feared from the abrogation of the laws, are most lamentably rife at the present time at this port, where there are now no less than four ships of war—two of them frigates—in all of which

there are more than twelve hundred men, —all of them enjoying their stated periods of liberty on shore, allowed, as they are, without restraint to revel in the grog shops and brothels, of which the number is ample to the full content of every sailor. Scenes have been witnessed for a month or two that well correspond with the early period of the mission. The actors, however, are a different class. In those days, the moral taste of the community was pretty much of one character; now it is not so. Our good people lament this state of things and stand firm to their principles. There has been, indeed, a falling off from our congregations; but still our houses of worship are not deserted. It could not be otherwise than that the presence of so many strangers, taken in connection with the distractions of government, would cause interruption, engross attention, and draw off many from the place of worship. But we hope when the abrogated laws are restored to their action again, that there will be a different state of things. It will take a long time, however, to repair the mischief which a few months of unrestrained indulgence have brought upon portions of the community.

Protest of Doct. Judd—Proclamation of the King.

The deportment of the king in this trying emergency appears to have been dignified and appropriate. His representative in the Commission already described—Doct. Judd—protested against the illegal acts of his associates and withdrew from their counsels. The king hereupon issued the following proclamation:

KNOW ALL MEN,

That according to private instructions given to our Deputy, he on the 10th of May issued a Protest on our behalf in the following words:

"Whereas, the undersigned was by Commission dated Feb. 27, 1843, appointed Deputy for his Majesty Kamehameha III., to the British Commission for the Government of the Sandwich Islands, under the Provisional Cession thereof unto Her Most Gracious Majesty Victoria, Queen of the United Kingdoms of Great Britain and Ireland;

"And whereas, in the prosecution of business by the Commissioners, many acts have been passed and consummated affecting the interests of Foreigners, resident on these Islands, and acts which virtually abrogate the bona fide obligations of the Government existing at the period

of the Provisional Cession; to which acts the said Kamehameha III. did refuse assent through me his Deputy;

"And whereas, by an order issued April 27, 1843, to the Acting Governor of Oahu, and by subsequent orders, dated May 8, 1843, issued to all the Governors of these Sandwich Islands, the Commissioners, to wit, the Rt. Hon. Lord George Paulet, Captain of H. B. M. Ship Carysfort, and Lieut. John Frere, R. N., did virtually abrogate one of the existing laws of these Islands, by forbidding the imprisonment of persons found guilty of fornication, except in certain cases, not specified in the laws, as will appear more fully upon reference to said orders, violating thereby the solemn compact entered into under the Provisional Cession.

"Now, therefore, Be it known to all men, that I, the said Deputy for the said King Kamehameha III., do by these Presents, enter this my most solemn Protest against the acts, especially those above recited, of the said Commissioners, which have not the signature and approbation of me, the said Deputy, as will appear more fully upon reference to the Records of said Commission.

"And I do hereby most solemnly Protest against the said Right Hon. Lord George Paulet and Lieut. Frere, Commissioners aforesaid, and all others whom it may concern, holding them responsible for their violation of the solemn Compact or Treaty entered into on the 25th day of February, 1843.

"Honolulu, Oahu, Sandwich Islands, May 10, 1843.

"G. P. JUDD, Deputy for the King."

On the next day our Deputy withdrew from the British Commission by the following document, acting in our place and stead.

"Whereas, the undersigned Deputy for the King Kamehameha III., did on the 10th day of May inst., enter his Protest against Certain Acts of the British Commissioners for the Government of the Sandwich Islands;

"And whereas, the undersigned has been verbally informed this day, by the Rt. Hon. Lord George Paulet and Lieut. Frere, that one of the laws as made at the recent Council of the King and Chiefs, viz. 'A Law for the Licensing of Public Auctioneers,' shall not go into operation;

"And whereas, it now appearing evident to the undersigned that the terms of the Compact or Treaty entered into on the 25th of February, 1843, will not in future be respected by the British Commission;

"Therefore, Be it known to all men, that I, the said Deputy, Do by these Presents, Resign my seat in the said Commission, thereby withdrawing the said King Kamehameha III., from all future responsibilities in the acts of the said Commission.

"Done at Honolulu, Oahu, Sandwich Islands, at the Office of the British Commission for the Government of the Sandwich Islands, this 11th day of May, A. D. 1843.

"G. P. JUDD, Deputy for the King."

We therefore publicly make known that we Kamehameha III., the King, fully approve and acknowledge the Protest and withdrawal of our Deputy as our own, and declare that we will no more sit with the British Commissioners, or be responsible for any acts of theirs which may encroach on the rights of foreigners.

The Rt. Hon. Lord George Paulet and his Lieutenant John Frere, having enlisted soldiers under the title of "the Queen's Regiment," maintaining them as a standing army out of funds appropriated by us for the payment of our just debts, which expense we consider quite uncalled for and useless; they having enforced their demand for the payment of the money by a threat of deposing from his trust an Officer of the Treasury, although contrary to the orders of the King and Premier to him, made known to the British Commissioners;

By these oppressions, by the trial of natives for alleged offences against the native government, cases which come not properly under their cognizance, and by their violating the laws, which, by the Treaty, were to have been held sacred until we hear from England; we are oppressed and injured, and feel confident that all good men will sympathize with us in our present state of distress; and now we Protest in the face of all men, against all such proceedings both towards ourselves, and foreigners, subjects of other Governments, on the part of the Rt. Hon. Lord George Paulet, Captain of H. B. M. Ship Carysfort, and his Lieutenant, John Frere, R. N., and take the world to witness that they have broken faith with us.

Lahaina, Maui, Sandwich Islands, June 24, 1843.

By me, (Signed,) KAMEHAMEHA III.
(Signed,) KEKAULUOHI, Premier

Protest of Commodore Kearney.

Having issued this proclamation, the king withdrew from the Islands; and, regardless of repeated solicitations addressed to him for the purpose of inducing him to return—accompanied, it is said, with threats of bringing him in irons, should he refuse to comply—he persisted in re-

maining till the arrival of the United States frigate Constellation, when he visited Honolulu and immediately entered into communications with Commodore Kearney. On the 11th of July, this officer issued the following protest:

To His Majesty Kamehameha III., King of the Sandwich Islands.

In the name and on behalf of the people of the United States of America and their Government, which the undersigned has the honor to represent, and in order to explain clearly for the information of all concerned, is issued,

A PROTEST.

Whereas, a provisional cession of the Hawaiian or Sandwich Islands was made by his Majesty Kamehameha III., King, and Kekauluohi, Premier thereof, unto the Honorable George Paulet, Commanding Her Britannic Majesty's ship Carysfort, (to wit) on the twenty-fifth day of February, eighteen hundred and forty-three—and whereas, the United States' interests and those of their citizens resident in the aforesaid Hawaiian Islands, are deeply involved in a seizure of His Majesty's Government under the circumstances, as well as in the act of the aforesaid King and Premier acceding thereto, under protest or otherwise, to affect the interests before cited:

Now therefore be it known, that I solemnly Protest against every act and measure in the premises: and do Declare that from and after the date of said cession until the termination of the pending negotiations between His Majesty's envoys and the government of Her Britannic Majesty, I hold his Majesty Kamehameha III. and Captain Lord George Paulet answerable for any and every act, by which a citizen of the United States, resident as aforesaid, shall be restrained in his just and undisputed rights and privileges, or who may suffer inconvenience or losses, or be forced to submit to any additional charges on imports or other revenue matters, or exactions in regard to the administration of any municipal laws, whatever, enacted by the "Commission" consisting of His Majesty King Kamehameha III. or his Deputy of the aforesaid Islands, and the Right Honorable Lord George Paulet, Duncan Forbes Mackay, Esq., and Lieut. Frere, R. N.

Given under my hand on board the United States' ship Constellation, at anchor off Honolulu, Oahu, this eleventh day of July, eighteen hundred and forty-three.

LAWRENCE KEARNEY,
Commander-in-Chief of the U. S. Naval
Forces in the East Indies.

Restoration of the Islands.

Five days after the return of the king, Rear Admiral Thomas, commander-in-chief of the British forces in the Pacific, and consequently the official superior of Lord George Paulet, arrived at the same port. Mutual inquiries and explanations ensued between him and the king, which soon issued in a formal restoration of the sovereignty of the Islands to Kamehameha III. The conduct of Admiral Thomas appears to have been worthy of the highest praise. Immediately upon receiving intelligence of the usurpation of his inferior officer, without waiting for instructions from Great Britain, he proceeded to the Islands, and there resolved to atone for the indignity done to the king and his people as effectually and as speedily as possible.

A full account of the ceremonies connected with the restoration of the Islands has already been published in this country. The following incident, described by Mr. Chamberlain, is peculiarly gratifying.

At one o'clock the king and chiefs repaired to the stone meeting-house to offer public thanks for the singular interposition of Providence in favor of the nation. The king made a short address, stating that according to the hope expressed by him when he ceded the Islands, "the life of the land" had been restored to him; that now they—the people of his Islands—should look to him, and his rule over them should be exercised according to the constitution and laws. This address was followed by the interpretation of Admiral Thomas' declaration;—after which John Ii delivered an animated address suited to the joyful occasion. He referred to the gloom which had shrouded the nation, and the despondency which had brooded over many minds; these were now dispelled; joyful hope had sprung up, making every thing around bright and smiling. He referred to the auspicious event of the restoration as of the Lord, who had been mindful of the nation in its low estate, and as demanding from all grateful thanks and praise. The sentiments of the 126th Psalm seemed to be uppermost in his heart: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them."

Mr. Chamberlain concludes his letter by saying, "We feel that all which has taken place, is entirely of the Lord; a very singular concurrence of events marks the whole as of Him. It is marvelous in our eyes."

Mountain Nestorians.

LETTER FROM DR. GRANT, AUGUST 26, 1843.

Cruelty of the Koords—Captives.

THE following letter contains the latest intelligence from this interesting portion of the missionary field. It only confirms the accounts, already published in the Herald, of the disasters which have overwhelmed the Nestorians. The tale of devastation and of blood which first reached us, was not too highly colored; a more perfect knowledge of the facts has served to strengthen rather than to weaken our feelings of astonishment and horror at this most unjustifiable and wanton assault upon an ancient and venerable people.

There has been a rumor that Bader Khan Bey—the Buhtan chief—has returned again to the Nestorian country; but whether to renew the war against Tiary, or to go against other tribes, is not stated. As the rumor wants confirmation, I am inclined to give it little credit. With all his fanatical zeal for the religion of the Koran, he is said to have prevented that indiscriminate, extirpating massacre of the Nestorians, which his more lawless and blood-thirsty Koords were bent upon; but whether from any other than selfish motives is not evident. He certainly did not restrain all excesses, if we may believe the report that some of the Koords amused themselves by tossing children into the air to try their skill in cutting them asunder while they were falling! Others, having driven a poor priest into a ravine, obliged him to take shelter under water, and pelting him with stones whenever he raised his head above the surface, cruelly sported with his sufferings till life was extinct!

On learning that the brothers and sisters of the patriarch had been sent by request of the Hakary chief to Julamerk,—where we feared that evil might befall them through that chief's enmity to Mar Shimon—we sent him a letter by our servant, begging him for the sake of his friendship to me (!) to treat them well, to regard me as in their place, and if he wanted any thing as a ransom for their liberty, to ask it of me. At the same time I instructed the servant to negotiate for their freedom, if it could be obtained for a moderate ransom or present. The immediate danger to which they are exposed, and the great difficulty of doing anything through the Turkish government, lead us to this measure. The

condition of those in captivity is very deplorable. More than six hundred, it is said, had been carried to Jesireh and Buhtan, and many of them distributed as presents among the officers of Bader Khan Bey. A Nestorian boy and girl have just been brought as a present from that chief to our pasha's lieutenant, together with a large sum of money for the pasha himself. He had already received some two thousand sheep from the Nestorian flocks, through the same channel. He has also forcibly taken from the Nestorians many lots of land which they had bought and cultivated in the district of Berwer, adjoining Tiary. Still he says the war against the Nestorians has been carried on, not by his orders, but through orders from the pasha of Erzerum, to which the Nestorian and all the Hakary country nominally belongs.

The rumor of war with Persia still continues; but nothing is certainly known except that terms of amity have not yet been settled. The Persians are said to be making aggressive arrangements, which Turkey does not appear to be preparing to meet, unless the large army collecting at the capital, for nobody knows what, is designed for this purpose, as some Turkish officers here affirm.

Further Efforts for the Nestorians.

The prospects of the Mountain Nestorians, it is evident from this and from previous letters of Dr. Grant, are of the most discouraging character. In some way, to us unknown and unimagined, God may overrule their trials for their spiritual, and even their temporal enlargement and prosperity. The present, however, is a day of captivity and affliction; "the adversary has spread out his hand upon all" their "pleasant things." Still, it will be seen that Dr. Grant has by no means abandoned the hope of doing something in their behalf.

In the midst of so much darkness you will not expect us to form any very definite plans of labor among the mountain Nestorians, and it may be premature to say anything more upon the subject. But though at the risk, it may be, of having my mental sanity called in question, I would here seriously suggest the inquiry for consideration, whether I may not, at some future day, attach myself as physician to the local governor of the Nestorians—a treacherous Koordish chief it may be—and thus have the superintendence of labors to be carried on mainly through native agents from Oroomiah, together with the distribution of books

and the establishment of schools. I foresee that such a post would be full of privation, difficulty and danger; but it is the only feasible plan that I can anticipate for a long time to come. I throw out the suggestion at this early day that it may receive that deliberate and prayerful consideration which its importance demands. Would the churches sustain me in the risk?

In the mean time we shall see what can be done for the few Nestorians in the nearer mountains, this side the mountain tribes. With this object we have just made arrangements with the priest of Sherman, (see an account of the tour of Mr. Hinsdale and myself in the August Herald, 1842, pp. 312, 313,) to open a school in his village without delay, intending soon to take a tour in that direction with a view to further operations. We hope and trust that you will not hastily abandon this field, and that your next letter will give us more liberty to do good to all about us, as the Lord shall give us opportunity. We have already ventured to send for a new supply of Arabic books and Scriptures for the Christians of this place and vicinity.

Constantinople.

JOURNAL OF MR. DWIGHT.

Encouraging Appearances—Interest for the Jews.

THE journal which has furnished the following extracts, embraces the incidents of the second quarter of 1843. In its general character, it is much like previous communications from the same mission. And until the work of grace, now in progress in Turkey, shall present some new features, this resemblance must be expected to continue. When "the kingdom of God cometh not with observation," we are not to anticipate the frequent recurrence of thrilling incidents. The thoughtful Christian, however, will rejoice in the still small voice, whenever and wherever heard.

The paragraphs which follow, clearly indicate the spread of evangelical sentiments.

April 10. A number of persons were in the room of the patriarch's vicar, and one of them asked the vicar what he thought of the book which H. had recently published against the Protestants. The vicar replied that it was a very unwise thing to publish such a book; "for," said he, "it must be acknowledged by all that we have many errors and superstitions in our own church. We should like to get rid

of them if we could, but this is difficult owing to the prejudices of the people. Now the effect of this book may be to bring a reply from the Protestants, and they will enter into an examination of our church, and bring up many things which we cannot explain, and it is much better that they should be left alone." The book referred to is a very weak production of one of their most learned men, written under the direction and at the expense of the Lazarists or Jesuits.

28th. A man of some character, from a large Armenian town near Tocat, called on me and seemed very anxious that evangelical principles should be spread in his nation. He informed me that some of our books, sent to his town, had been circulated and read, and had produced great effect. This man says that he perceives a wonderful change in the minds of the people in his town, and that they only need to hear the true gospel preached when they are all ready to embrace it. It is not to be supposed that this statement is literally true; but there can be no doubt that there is, not only in that town, but in many other places in the interior, a wonderful preparation for the reception of the gospel in its purity.

The doctrinal soundness and the Christian benevolence evinced in the subjoined extract are truly gratifying.

May 2. To-day Mr. Schwartz, a missionary to the Jews, accompanied me to our room in the khan. One of our Armenian brethren coming in, I introduced Mr. S. to him as a missionary to the Jews. This individual said, "God sent Moses, a man endowed with great wisdom and grace, to endeavor to lead the Jews in the right way; but they would not listen to him. God afterward sent Joshua and Samuel and David and all the prophets; but to none of them would the Jews listen, and against all of them they rebelled. At last God sent his only begotten Son, saying they will surely reverence him. But him they took and destroyed. After all this, what hope now has our brother of benefiting the Jews, when even Christ himself could not bring them in the right way?"

Mr. S. answered that Christ had promised his disciples that if they believed, they should do greater works than he did. "Yes," replied the Armenian, "by the power of the Holy Spirit you may expect to succeed. The Spirit of God is your only hope."

Our Armenian friends, one and all,
VOL. XL. 3

show the deepest interest in every effort for the conversion of the Jews, and hence they are exceedingly delighted to see any one who is laboring for the spiritual good of this people. Much of the conversation to-day was upon the evil influence of the superstitions of nominal Christians in deterring the Jews from coming to a knowledge of Christ. They see idolatry in all the churches, and they know that this is hateful to God; they are, therefore, confirmed in their belief that Christianity is an imposture. Reference was made to the fact that in the Armenian churches a great change is going on in regard to the use of pictures, the greater part of which have been removed, and the patriarch's church has set the example of having passages of the scriptures painted in large letters on the walls.

Man-Worship—Prohibited Books—Purgatory.

3. One of my Armenian visitors to-day related some of the circumstances of an interview which he lately had with a Greek priest. The priest met him, and, according to custom, asked, "How do you do?" The Armenian replied, "Very well," though the proper answer, according to Greek usage, would have been, "I worship you." The priest inquired why he did not return the customary answer. The individual said, "Because I should then be telling a lie, for I do not worship any one but God." The priest said, "But I am not a common man; I am a priest." "Yes," replied the Armenian, "you are a priest, but notwithstanding you are a mere man, and cannot be a proper object of worship." "But," said the priest, "if you cannot worship me, you should worship this," pointing to his ecclesiastical cap, the symbol of his office. "That cap," said the Armenian, "is a mere piece of cloth; it is not God that I should worship it. It was manufactured here in this city, and I know the man who made it. Why then should I worship it?" "You are a wicked man and an unbeliever," said the priest, and he turned and went away in anger.

On the 10th of May, Mr. Dwight preached for the first time, in a formal manner, to Armenian females; four walked not less than three miles to attend the service. One was forty-five or fifty years old; her sentiments are decidedly evangelical.

She told me that recently an ecclesiastic called at her house, and, seeing a

copy of the modern New Testament upon her sofa, opened it, and when he found that it was from the Smyrna press, he threw it from him with great anger. "Why," asked the woman, "do you thus cast that book away? Did you find something bad in it that you were disgusted with it?" "No," replied the priest, "but these books are forbidden to you, and you have no authority to read them." The woman replied, "But I shall read it as much as I please. When did you ever come to me and read and explain the Gospel? Now that we have it in a language that we can understand, do you tell me not to read it? I shall read it, for it is the word of God."

The blinding influence of unsound doctrinal views is seen in the following extract.

16. A week or two since, a papal Armenian sent me two passages of Scripture to explain. One was Isaiah iv. 4: "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." The other was Malachi iii. 3: "And he shall sit as a refiner," etc. Both of these passages he considered as proof texts for the papal doctrine of purgatory! I wrote a brief exposition, endeavoring to show the true meaning of the prophets, and that on no fair principles of interpretation could either passage be regarded as having the slightest allusion to purgatory.

To-day I have received a note from the same man, whom I have never yet seen, in which he requests me to expound Matthew xxiv. 22. "And except these days should be shortened," etc. This passage he also believes to bear upon purgatory! He closes his note by saying that if I give such a shuffling explanation to this verse as I did to those in the prophets, he shall put me down as being altogether in error. "What," asks he, "were you thinking of? Did you suppose that you had to do with some ignorant person that you hastened so through your former exposition?" I have replied to him by showing some additional proofs of what in itself is so plain; and I have also given a pretty full exposition of the passage in Matthew; and at the close, I beg that if I am in an error he will point it out. I also reminded him that the very first step in the road to wisdom, is to become acquainted with our own ignorance. This individual is, like many others, exceedingly ignorant and bigoted, and positive in his opinions,

moreover, just in proportion to his ignorance. Still he seems to be a serious-minded man, and I am not without hope that by kind and conciliating treatment, he may yet be led to renounce his errors and receive the truth in love.

Love of the Brethren—Interesting Conversations.

23. One of the brethren remarked that formerly he soon became tired of the society of those whom he chose for his companions. He invariably found in each individual some disagreeable trait of character, and he was continually leaving his old acquaintances for new ones. "Now," said he, "I find my love increasing more and more towards the brethren, and I never wish to leave their society. It often happens that I leave my business to make a call upon a Christian brother; and when we are talking together of Christ and his kingdom and spiritual things I find it very hard to break away and resume my business again. And whereas formerly every one whom I could find was in the habit of evil speaking, lying, swearing, etc., now I find among the brethren an entirely different spirit. They are men of sincerity and truth, and worthy of all confidence."

Another brother related some conversations which he has recently had with opposers. One man who has never seen us, told him that he had ascertained from a very authentic source that in America we are in the habit of going naked into church, where the most abominable rites are practised. "And," said he, "they may pretend to believe the gospel now, and to try to bring men to act according to it, but all they want is to secure the men to their side and then they will show their infidelity and wickedness." Our friend listened for a while in silence to this talk, and then he said, "What possible motive can these men have in coming here, and preaching to us the gospel, and expending large sums every year in printing the Scriptures and other good books, if their real character and objects are what you suppose? Surely they would not begin by publishing the gospel, if they wanted to bring men to such a disgraceful mode of worship as you describe. If that was their real object, all they would need to do would be to open a place for worship somewhere in the city, and introduce their ceremonies at once, and you may depend upon it, thousands would soon be attracted there,

not only of Christians, but of Turks and Jews; such an exhibition as you describe would gratify the natural passions of man, and would need no circuitous method to commend it to the natural heart.

24. To-day, two Armenian females called with the husband of one of them. I read a part of 1 John ii., and commented upon it, and afterwards kneeled down and prayed with them. One of them is an elderly woman, who, I afterwards learned, was formerly exceedingly bigoted. Through the frequent conversations of one of the pious priests, she has had her eyes opened, and I was surprised to-day to find an ignorant woman of her age so fully convinced of the truth of evangelical views, and apparently so interested in them. What growing evidence have we of the special work of the Holy Spirit here! O that all hearts might be touched with the same divine influences!

June 15. One of our Armenian brethren called and inquired, with much solicitude, whether I could not point out some way by which he could keep himself free from sin. He remarked that he found sin continually returning upon him, and this was true of particular sins which he thought were long ago subdued. It was truly gratifying to me to see this instance of tenderness of conscience, and I gave our brother such counsel as appeared to me appropriate to his case.

JOURNAL OF MR. HOMES.

Jesuitism—Demand for Books—Opposition.

THE department of labor assigned to Mr. Homes is the oversight of the book distribution at Constantinople. Eight or ten booksellers in that city are constantly supplied with the different publications of the mission. From this point also the gospel, in a written form, has penetrated to many cities and villages which have never been visited by the living teacher. Some of the extracts which are given below, contain cheering evidence of the success of this branch of missionary effort.

The employment of Mr. Homes necessarily brings him into contact with men of almost every creed and condition; his journal, therefore, must be somewhat miscellaneous in its character. This fact will account in part for those unlovely exhibitions of eastern society which so frequently recur.

March 25, 1843. I have frequent calls from two young men who have been for a considerable time students in the Jesuit's school at Galata. They are quite anxious, apparently, to receive religious instruc-

tion; one of them has the prayers of a pious brother for his conversion. The other is engaged in teaching French to a pasha; he was a student in our first Armenian High school in Pera. They both spontaneously mentioned to me several cases in which their Romish instructors had taught them that falsehood was justifiable, especially where the intention was good, and the equivocation dexterous.

29. I find it impossible to obtain books from our Smyrna press as fast as they are called for. With the present limited amount of pecuniary means, printing goes on slowly, binding goes on slowly, and yet the demand for our publications is beyond that of any former period. Of many of the books that have been printed by us, no copies remain to supply the wants of the people.

The change alluded to in the following paragraph, was owing to the untoward influences exerted by persons holding opinions which are now disturbing the peace and unity of many churches in England and America.

31. In addition to the names of two, who formerly gave us evidence of being in the right path, and have now turned away from the gospel which we preach, we must mention that of S— Aga, a young banker. From having been a very meek man, who seemed to seek nothing so much as to advance in Christian knowledge, he has become bitter and vituperative, and warns all against us. The same causes operated on him, as in the case of the other two.

Censorship—Gross Delusions.

A new source of inconvenience to the missionaries, in the prosecution of their book distribution, is mentioned below.

A lot of books forwarded to us in Arabic have been detained at the custom-house, and sent to the director of the government press who is chief censor. This is the first time that we have felt the operation of the ill-digested censorship of the Turks. The officer to whom I addressed myself, and urged the injustice of the seizure and the innocent character of the books, saying that they were in Arabic, and for Arab Christians, replied, that "he knew nothing about religion in the matter, but that his orders were to stop all books printed in the Mussulman character." Thus, notwithstanding there are hundreds of thousands of Christians who use the Arabic character, because the Koran is written in

Arabic, that character is to be regarded as peculiarly Mussulman and sacred, and all books in it are to be regarded as suspicious till examined. I obtained the books, however, after a few days' examination.

In reading the two following paragraphs, we are naturally reminded of the language of Hosea, "My people are destroyed for lack of knowledge."

April 1. It is a common belief of Christians here that it is safer to commit some glaring sin after a holy act, as partaking of one of the sacraments, than some time before. Thus an individual in a fit of anger, excited almost enough to murder his comrade, suddenly restrains himself, exclaiming, "First let me partake of the sacrament of Christ's body, and then see what I will do to you." When the great fast of Lent came, our domestics rigidly observed it the first two days, then on Saturday, having gone to confession, they partook of the Lord's supper, or rather the holy bread. The twenty-four hours of Sabbath were not passed before they felt emboldened to break the fast till very near the end of it, when again they sanctified themselves that they might partake of the sacrament. After confession, or after mass, they think that they are free from past sins and prepared to die. And they do not wish to commit a new heinous sin, or series of sins, without having the old score wiped out, that they may begin again as little in debt to God as possible.

3. To a man of the people to-day, whom I was endeavoring to instruct in the gospel of Christ, I said, "Do not you know what is right and wrong, and what God requires of you as his creature?" His reply was affecting; and yet it would be given by thousands in this empire. "What do I know about these things? I only know what my priest tells me."

Zeal for the Truth—The Clergy and Laity.

17. B. C. says that the reason of his not receiving lessons in English from me, as he had been wont, is that his uncle, a great banker, extorted a promise that he will no longer visit the Americans. He told his uncle that he came because we explained the Scriptures to him; he gave the promise to come no more, on condition that the uncle would provide some one else who would thus explain the Bible to him. As this promise has not been fulfilled, he now considers himself

free to come to us. He said that he had had many conversations with his friends on that way which is "spirit and truth," and that some of them had seemed to embrace the Word with joy. But as soon as they learned that he had been with the Americans, and that they could attach the name "Protestant" to his doctrines, they pretended that their consciences were free from receiving them as Christian teaching and as obligatory upon them.

22. Our book distributor has returned from Nicomedia. The brethren there, in view of his youth and inexperience, dissuaded him from proceeding any farther with an enterprise which demands, not only undoubted piety, but also much address, tact, and boldness. Being full of zeal for the work, he shed many tears of regret that he could not be allowed to proceed. In that town the very boys in the streets have become so familiar with a word which we have never introduced ourselves, that they call out "Protestant" to the evangelical Armenians as they pass through the streets. The Mussulmans also have become acquainted with the word and with the distinctions implied by it. The bishop of that place, an intellectually enlightened man, though unwilling to bear his cross, said in conversation with an evangelical priest, "It seems to me that much of what I see in our church is just like a performance at the theatre."

Greater attention to the rights of the laity, it will be seen, is one of the signs of promise in the churches of the East.

25. From various towns in the interior—Magnesia, Aivali, Mytilene, and other places—I have heard of important difficulties which have arisen between the Greek clergy and their flocks. These contests are not conducted in a right spirit on either side; but in several instances the cause has been the injustice of the ecclesiastics and the bold assertion of their righteous claims on the part of the people. Light, for many years past, has been breaking in upon the people of the East, and many of these contests are connected with the schools, which have introduced a new power into the nation. The ecclesiastics desire to secure the control of the whole,—teachers, scholars, and expenses.

Praying in an unknown Tongue—Persecution—Currency.

May 1. All who are acquainted with

the Eastern churches, know that the people universally pray to God in languages which they do not understand. But still the knowledge of this fact conveys but little information of the absurdities of the practice. Each form of words found in the popular prayer books, is supposed to have some particular virtue in it when uttered by a petitioner, whether he understands it or not, just as if it were an incantation. In calamity, on a journey, in sickness, when undertaking a new enterprise, the individual searches for the appropriate petition, repeats the syllables like a parrot, and imagines that it is an acceptable prayer. And many know not whether they have offered the right prayer or not. A woman once exclaimed, "O God repent and I will pardon you," instead of "O God, I repent, pardon me." After her religious teacher had in vain attempted to set her feeble mind right, he told her that it was no matter whether she said it aright or not, that God would hear her according to her intention and desire, and not according to her words.

6. B— said that he was now obliged to live day and night in his shop; that his father had told him that he should not read books from our press in his house, and that if he intended to persist in going to see the Americans he must go and live elsewhere. And thus it is proved here also that Christ came not to send peace but a sword, and that a man's foes shall be they of his own household.

8. An Armenian has called and besought me, with tears in his eyes, to pray for his brother, who bitterly opposes the truth, and seems to be far from the kingdom of heaven.

It appears from the following statement that the Turkish Empire, in common with so many nations, participates in the embarrassments of the currency question.

13. The gradual and regular decay of the Turkish government is strikingly indicated by the depreciation of its currency. The piastre, a few years since, was estimated at half a dollar; it is now about four cents. The coin being chiefly copper is often counterfeited, and the counterfeit is said sometimes to contain more silver than the genuine. A month or two since, many counterfeiters were seized, millions of piastres of false money were stopped, and in view of this evil, and the intolerable fluctuations of the exchange, the government has resolved to introduce silver coin. If it succeeds it will be a remarkable proof that there is

yet much life and vigor in the government. But there is reason to fear that it will be only effected by such forced tamperings with the existing currency as greatly to oppress the already impoverished people.

Seizure of Books—Spread of the Gospel.

27. Another lot of Turkish books, destined for us, has been seized at the custom-house. Five different times have I sent to get them liberated. They were taken first to the sultan's palace; thence they were carried to the Grand Mufti; at last the answer was that this lot of books might be taken, but that if any more should be brought, we should have trouble with them. A printer's ornament on the outside of one, somewhat resembling a cross, has been made a ground of objection. The exception to another volume is that, in speaking of God, the writer says, "God is in every place," which with the Mohammedans is blasphemy; for they say that "God is exempt from place." In respect to another, it is said that it treats of "morals," and this is one of the sacred sciences of the Mussulmans, and should not be treated of by infidels. The objection to the whole is, in general, that they are from Christian presses, and may be made an entering wedge to introduce works of a more alarming character.

Still, however, the books which are issued from the mission press are obtaining a constantly increasing circulation.

June 8. The following is an extract from a letter received from Amasia. "The Armenians of this region at first did not wish to receive your books, being afraid of the arch-bishop at Tocat, who, while he was patriarch at Constantinople, ordered the burning of a number of your publications. However, the individual to whom I had consigned them, and who is regarded as the most learned man of the city, applied to the chief of the convent of Marsivan, a very tolerant man, and asked if he might devote himself to the sale of these books without fear, and received permission. This superior, not long since, came to see me and spent a long time with me. I send you twenty dollars received for books over and above my expenses. There are here about five thousand Armenians, who, besides the Turkish, speak Armenian. The Greeks are but about five hundred, and speak only the Turkish language. The Armenian Catholics of Tocat are very fanatical

and a priest of theirs at the fair, last year, anathematized all those who should presume to buy any of your books; but he bought for himself two dollars worth."

30. Besides the books I have put up for our brethren in Broosa, Trebizond, and Erzroom, I have lately sent books to Tiflis, Cesarea, Varna, Adrianople, Odessa, Ada Bazar, and Lefké, and have encouraging reports of the favor with which they have been received. An Armenian bishop near Odessa, very much enlightened and devoted to the welfare of the nation, has lately been appointed Catholicos of Etchmiadzin. When some of our books were offered to him, a few months since, he received them joyfully, expressing his gratitude to those who made such excellent books, also his hope that all would freely read them. It is remarkable how many men, personally known to us to be intellectually acquainted with the truth, are elevated to offices of importance among the Armenians.

Madras.

DECEASE OF MRS. WINSLOW.

It was mentioned upon a previous page that the death of Mrs. Winslow had been announced in the public journals, but that no letter containing the intelligence had been received. This was owing to the loss of the steamer which brought the overland mail of July from Bombay; and though some of the letters were subsequently saved, none from the missions have yet reached this country. At length, however, communications of a later date have been received from Mr. Winslow and his brethren at Madras, which show that the apprehensions already entertained were not groundless.

It now appears that Mrs. Winslow died on the 20th of June, leaving three children, the youngest of whom was only ten days old. Her maiden name was Anne Spiers. She was the daughter of Archibald Spiers, Esq., formerly of the Madras Medical Service; she was born at Cuddalore on the 21st of May, 1812. Having lost her mother in infancy, she was sent, with her two sisters, to England, when she was about three years of age. Under the pastoral care of Hon. and Rev. Baptist W. Noel, her religious views and principles were matured at an early period; the fruits of the Spirit soon began to appear, as in other ways, so also in her efforts to do good. A Ladies' Association had been previously formed in London for sending female teachers to India and other places in the East, and Miss Spiers was requested to go out in this capacity. She finally consented to do so, and

left England in August, 1836. Not finding a sphere of labor among native females prepared for her, she became assistant governess to the Military Female Asylum, where she found, among the four hundred inmates, full employment for her zeal and talents.

On the 12th of September, 1838, she was married to Mr. Winslow. During the subsequent years of her life, she had the oversight and partial instruction of several schools; her labors were abundant and judicious, and their fruit remains. The following notice of her last hours is taken from the Madras Christian Instructor and Missionary Record.

From the accession of the fever, she was not at any time probably altogether in her right mind; though not wholly deranged. She generally knew those around her, and on religious subjects was uniformly calm and collected. If her reason was at fault, her feelings were right. Her heart was in the right place. It was the trembling, disturbed needle still settling towards the pole. It was interesting, and sometimes affecting, to see the controlling influence of her religious feelings, when her mind was most disordered. If unwilling to take food or medicine, which was difficult from the soreness of her mouth, she only needed to be told that it was her duty, and that she ought to take it, praying to God for a blessing; when, meditating a little and moving her lips as in prayer, she would summon her resolution and take whatever was offered. She was not probably sensible of her danger, for she could not reason upon it. Except some occasional complaint of her head, she always expressed herself as feeling quite well. But there were evidently some thoughts of death. Once she said of her infant, "God will take care of dear baby." At another time when it was remarked to her inquiringly, "You are not afraid to die," she seemed to understand what was meant; and after thinking a little, said very distinctly, "No, why should I?" When it was asked further, will it not be better to die, and go to Jesus? Her countenance brightened, and she seemed to try to answer in the affirmative, but was unable.

There was only one instance when any thing to the contrary of this appeared, and it was when her mind first wandered. She then for a short time spoke of her unworthiness and sins, and with much weeping exclaimed, "Can such a sinner as I be saved?" Addressing her husband, she asked very earnestly, "What do you think? do you think so?" When re-

mind of the fulness and freeness of salvation by Christ, and that He has said, "Him that cometh unto me I will in no wise cast out," she became calm, and, requesting her husband to pray with her, no more expressed any doubt. Indeed, prayer, or reading of the word of God, always soothed her, however disturbed; and she frequently said, "My mind is too weak to guide itself, you must pray with me." Once on awaking from sleep, a little more refreshed than usual, she said affectionately to her husband sitting by her, "How good God has been to us, 'Bless the Lord, O my soul,'" etc. repeating several of the following and similar verses, in a very happy state of mind. It seemed then almost that the crisis was past, and not only that her heart but her mind was right. But it was only a gleam of sunshine from her soul, through the dark cloud which enveloped her intellect; a cloud not to be removed till the mortal should put on immortality.

Pleasant would it have been to know her dying thoughts; but it was not necessary for the fullest confidence, that, while the pupils of her school, the domestics of her family, her husband and children, and several dear friends were weeping round her dying bed, she had already "Come unto the spirits of the just made perfect," and that while prayer ascended from faltering lips below, her soul was commencing the song of Moses and the Lamb above.

Recent Intelligence.

SANDWICH ISLANDS.—Mr. Coan, under date of March 30th, says, "Since I commenced this letter, I have made a tour through Hilo which has been blessed to the church and to the impenitent. The Lord still carries on his work here."

Mr. Paris, in a letter dated April 28th, gives a deeply interesting account of a revival which had been enjoyed at Kau during the preceding year. The number admitted to the church on examination, during the same period, was eight hundred and forty-eight.

Mr. Thurston, under date of May, 1st, makes a similar report respecting Kailua. During the previous year, he admitted to the church on examination seven hundred and thirty-nine.

WEST AFRICA.—From a letter of Mr. James, dated Fair Hope, October 2d, it appears that he was expecting to remove to Gaboon river in December. He had received a letter from Mr. Wilson, dated August 23d. The prospects of the

mission continued to be encouraging; Mr. Walker had commenced a new station twenty-five or thirty miles up the river. Commodore Perry had offered to render the missionaries any assistance that might be in his power.

NESTORIANS.—Mr. Perkins, writing from Oroomiah, August 12th, says, "The papists—a part of whom skulked and lingered behind in the country when all were ordered out of Persia, last year—are again lifting high their heads, and even attempting to take possession of Nestorian churches by coercive measures. How long or how far they will run this career, is known only to Him whose we are and whom we serve. We shall, without doubt, have a hard struggle with them."

BOMBAY.—Mr. Hume, under date of September 25th, says, "Of late more than usual interest has been manifested by the congregations on the Sabbath. Their seriousness and marked attention have excited in us a hope that the Word will not be preached in vain, and that we may ere long be permitted to see the visible fruit of our labors."

AHMEDNUGGUR.—Mr. Burgess, in a letter dated July 15th, says that the state and prospects of the Ahmednuggur station are much as they were when last reported.

At Seroor, Mr. French has about sixty regular hearers on the Sabbath; the number has increased since the erection of a mission chapel. On the 2d of July, the first convert from heathenism was received into the church. He is a Brahmin by caste, and about forty years of age. A letter of the mission, dated August 23d, says;

The character of the first convert is encouraging, and the manner in which the people have witnessed the conversion, verifies the opinion that there is less reason to expect confirmed opposition at Seroor than at most other places. The operations of the station did not suffer in the least. Though the convert was the principal teacher in the Boarding School, nothing was said about the removal of a single pupil; on the other hand, the number of applications for admission has increased since that event.

MADRAS.—On the 8th of June, a new mission church was dedicated at Royapoorum, a northern suburb of Madras. The cost of the building has been nearly liquidated by donations made in the city or its vicinity; a collection of \$250 was taken up in the Scotch church. Messrs. Hutchings and Ward preach in the new church to about two hundred and fifty hearers. One native was baptized on the Sabbath after the dedication.

SIAM.—Doct. Bradley, writing from Bangkok in March last, says, "The tract panic is slowly subsiding. The Holy Spirit appears to be especially near to us. Our own hearts are a good deal revived, and there is more solemnity and seriousness among some to whom we preach."

CHINA.—A letter from Mr. Bridgman, dated July 31st, says that a meeting of the entire mission was held at Hongkong on the 15th of the same month. The result of their deliberations was as follows:

1. We want all the men you can send us, that we may sustain missions at Canton, Hongkong, Amoy, Ningpo, and Shanghai. We need six at Amoy immediately; and there should be four or five at each of the other places as soon as possible. We think that the brethren at Borneo who understand Chinese, should come here.

2. Preaching of the gospel, with a view to the immediate conversion of the Chinese, should be the first, second, and third objects with us all; this should be prosecuted in all ways and by all means, both in season and out of season.

3. Revision of the Scriptures and preparation of tracts, with the distribution of the same, should be carried on as we are able.

4. Primary schools should be supported at each of the principal stations, as there are means at command; the first, second, and third objects of these schools to be the conversion of the pupils.

5. A seminary of a high order—to grow out of the primary schools for the purpose of educating those who are hopefully pious and who give promise of being helpers in the work of missions—should be established as soon as practicable.

Alluding to the increased expenditure which would be required to carry out the foregoing plan, Mr. Bridgman says, "These are the lowest demands that we dare make; and what are they for 360,000,000 souls!"

The last semi-annual letter of this mission, dated July 1st, contains the following summary of the operations of all the Protestant missionaries, who are devoting themselves to the evangelization of China.

Public preaching in English has been steadily conducted at Canton, Macao, Hongkong, and Kulangsu; and the amount of direct labor with the people during the time under review has been ten times what it ever was before in the same interval, and it will increase. At Hongkong and Kulangsu, congregations, varying from ten to a hundred, are gathered every Sabbath, and instruction is also daily given to those willing to hear. The attendance and attention at these meetings are encouraging; and to increase their number and frequency, enlarge their sphere of influence, and make them, under God's blessing, congregations and churches of intelligent and devout worshippers, demand our highest efforts. At Macao and Ningpo, religious services have also been maintained for the benefit of the people. The distribution of books, healing of the sick, teaching of schools, and preparation of tracts and other works, have all, by some one or other of our number, been prosecuted. Several persons have been baptized, and two churches have been formed at Hongkong, one under the care of Mr. Shuck, the other under that of Mr. Dean, making three Protestant churches in China.

The Medical Missionary Society is carrying on its operations with renewed vigor. The influx of patients at Canton has been almost too great for one man, and Doct. Parker has had the assistance of Doct. Macgowan of the American Baptist Board of Foreign Missions. The Hospital at Macao has been removed to Hongkong.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

ON the 4th of December, the following missionaries and assistant missionaries embarked from Boston in the brig *Globe* for the Sandwich Islands, viz., Rev. T. Dwight Hunt, of Rochester, N. Y., and Mrs. Hunt, of Newark, N. J.; Rev. Eliphalet Whittlesey, of Salisbury, Ct., and Mrs. Whittlesey, of Newark, N. J.; Rev. John F. Pogue, of Wilmington, Del.; Rev. Claudius B. Andrews, of Kinsman, O.; Miss Maria K. Whitney, of the Sandwich Islands.

Mr. Hunt is a graduate of Yale College and of Auburn Theological Seminary; Mr. Whittlesey was educated at Williams College and New York Theological Seminary; Mr. Pogue pursued his academical course at Marietta College, and his theological at Lane Seminary; Mr. Andrews, after graduating at Western Reserve College, also received his theological education at Lane Seminary. Miss Whitney is the daughter of Rev. Samuel Whitney of the Sandwich Islands mission. She came to this country when quite young, and now returns as an assistant missionary. Mr. Whitney accompanied Messrs. Bingham and Thurston to the Sandwich Islands in 1819; he is stationed at Waimea, on the island of Kauai.

The missionaries received their instructions from one of the secretaries in the First Church, Newark, N. J., on the evening of November 23d. Addresses were delivered by Rev. E. Cheever, of Newark, N. J. and by Mr. Whittlesey.

Among the articles carried out by the *Globe*, are the former pulpit and communion table of the Centre Church, New Haven, Connecticut. The congregation to which they have hitherto belonged, has presented them to the First Church at Honolulu; and they are to be placed, if they shall reach the Islands, in the substantial and costly edifice which has been recently erected in that place, and the expense of which has been principally defrayed by the king. The owners of the *Globe* have generously granted a free passage to this novel and venerable tribute of Christian sympathy and affection.

ANNIVERSARY OF AN AUXILIARY.

THE Foreign Mission Society of the Valley of the Mississippi, Auxiliary to the American Board of Commissioners for Foreign Missions, held its eleventh anniversary at Cincinnati on the 4th of November, Rev. J. C. Brigham, D. D., in the chair. Prayer was offered by Rev. F. Bartlett, agent of the society; at the close of which, Doct. George L. Weed, Treasurer and Assistant Secretary, presented reports which exhibited a compre-

hensive view of the operations of this auxiliary. The amount of agency performed on this wide field, during the last year, was less than it has been in previous years. The sum of \$9,446 69 was paid into the treasury at Cincinnati; in addition to this, \$7,634 61 from this field were transmitted directly to the treasurer of the Board;—making the whole sum received from the territory embraced within the operations of the society \$17,081 30. This amount varies but little from the receipts of the preceding year; but of the \$7,634 61 paid directly into the treasury of the Board, about five eighths were the legacy of a single individual, late of St. Louis. In consequence of a vote passed by the last General Assembly of the Cumberland Presbyterian Church, the congregations connected with that body are now open to the appeals of the Foreign Mission Society, and a few of them have been visited with much satisfaction; the amount received from them, however, has been inconsiderable. The *Missionary Herald* is still reprinted at Cincinnati; its circulation is about 2,200. The report concludes with the following appeal:

In concluding their report the committee would express the deep conviction that on the churches and their pastors rests the responsibility of carrying forward this great work. The necessity has long been felt, by every friend of missions, that the present stationary position of the Board cannot much longer be maintained with safety. Since 1837, the Board has done nothing but hold its own. It has made no advance—has no more missionaries in the field, or the command of any more resources, while the world has changed with astonishing rapidity. Doors which seemed then to be hopelessly shut, have since been opened, and the means of access to almost every nook and corner of the earth, afforded in abundance. God, in his providence, has loudly called for progress, but the call has met with no response. How can it be done? Societies cannot do it; the missionary society is but the executive committee of the church; it can do only what the churches authorise, and enable it to do.

Agents are only occasional and temporary helpers in the work. The church is the marshalled host of God to conquer the world for Christ. The ministry are the heaven appointed leaders of the sacramental host. To them, not only the society looks for support, but God looks for faithful, persevering, self-denying action, in spreading his gospel. To them the world looks for the means and instruments for its restoration to truth, and purity, and salvation. Shall they look in vain? We appeal to the churches.

Much labor has been expended and many lives have been sacrificed in exploring unknown lands, investigating the moral and religious condition of different nations, taking the gauge of human ignorance and vice and wretchedness, and preparing the way for efficient action, by learning unknown languages, preparing books and tracts in those languages, teaching hundreds of thousands to read, awakening extensively a desire to improve their condition, sowing the seed of divine truth in, perhaps, some millions of minds, and learning the most eligible points and modes of operation; and now when the bastions are tottering, and the walls crumbling, now when scaling ladders have been prepared, when our front ranks have gained the summit, and planted their banner on the walls,

when some of the enemy have surrendered, and others are flying—is this the time to sound a retreat, or even to stop and discuss the matter whether to prosecute the war or no? The groans of millions pining away in the dungeons of error and superstition, call us to the rescue!

Addresses were delivered by Dr. Brigham, Rev. Harvey Curtis, the late General Agent of the society, Rev. J. M. Campbell, an accepted missionary of the Board, Rev. E. R. Beadle, late a missionary to Syria, and Rev. Chauncey Eddy, a delegate from the Board to attend the meeting of this auxiliary.

FINANCES OF THE BOARD.

FOUR months of the current financial year have already elapsed; it is time, therefore, to look at the receipts, and to inquire what is the probability that the sum necessary to sustain the missions on their present scale, will be realized. The average monthly expenditures are \$22,242; while the monthly receipts, since the 1st of August, have only averaged \$15,929, leaving a monthly deficit of \$6,313.

It may be thought, perhaps, that the first third of the year is less productive than the remaining two thirds. In the absence of special causes, however, this seems not to have been the case hitherto. During the six years preceding the last, the average receipts were \$254,615; of this sum, \$85,414—more than one third—were paid into the treasury within the first third of the year.

Another view of this subject deserves a passing notice. It will be remembered that the commencement of the last financial year was regarded as unusually inauspicious. At the end of four months the receipts amounted to only \$63,890; at the end of seven months they had barely risen to \$128,555. Then it was that the Prudential Committee addressed their letter to pastors, the effect of which will not soon be forgotten. The friends of missions became alarmed in view of the crisis which seemed to be approaching; and nobly did they come to the rescue. But what is the state of the treasury now, as compared with its condition at the corresponding date of last year? The receipts of the first four months of the present year are actually less than they were on the 30th of November, 1842. If the past is an index of the future, a heavy debt will have accumulated, long before the close of the year.

These facts are submitted to the public, not for the purpose of suggesting the adoption of any specific measures, but because the friends of missions have a right to know the perils which beset the enterprise in which they are engaged. The remedy is mainly, if not wholly, with the pastors. This remark applies with peculiar force to those who have resolved to dispense with the assistance of agents in making their annual contributions. Most unfortunate would it be, if the first fruits of

the experiment which so many are making, should be the embarrassment of our benevolent operations, especially after the grateful return of prosperity to all our borders.

DONATIONS,

RECEIVED IN NOVEMBER.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. (of which from Mrs. S. Van Bergen, Cossackie, and Mrs. A. Bronk, Troy, for Robert Bronk, Ceylon, 20;) 794 63

Auburn & Vic. N. Y. H. Ivison, Jr. Agent.
Auburn, 1st pres. ch. m. c. 69 92;
theol. sem. soc. of inq. 27; 96 92
Cayuga, Pres. ch. 8 00
Genoa, 1st pres. ch. coll. 13 85; m. c. 9 25; 1st cong. ch. 1 58; 24 68
Homer, Cong. ch. 100 00
Pleble, Pres. ch. 50 00—279 60

Berkshire Co. Ms. Aux. So. T. Green, Tr.
New Marlboro', S. par. 13; N. par. 14 47; 27 47
Sandisfield, 35 00
Stockbridge, S. cong. so. 49 32; m. c. 43; 91 32
Williamstown, Sub. sch. for Ebenezer Kellogg, Ceylon, 20 00—173 79

Boston. Ms. S. A. Danforth, Agent,
(of which from Miss M. B. H. S;) 83 96

Brookfield Asso. Ms. A. Newell, Tr. 200 00
Dudley, Gent. 45; la. 43 60; m. c. 29 31; 117 91
Hardwick, m. c. 9; Mrs. H. 1; 10 00
So. Brookfield, Rev. W. A. Nichols, to const. Rev. LYMAN WHITING an H. M. 50 00—377 91

Caledonia Co. Ft. Conf. of Chs. E. Jewett, Tr.
East St. Johnsbury, Cong. ch. and so. m. c. and coll. 43 00
St. Johnsbury, E. & T. Fairbanks, 100 00
Walden, La. 16 56—159 56

Chittenden Co. Ft. Aux. So. W. I. Seymour, Tr.
Essex, Cong. ch. m. c. 11 00

Cumberland Co. Ms. Aux. So. D. Evans, Tr.
Portland, 2d ch. m. c. 36 24; High-st. ch. do. 25 17; 3d ch. 45; 106 41

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Gloucester, W. par. m. c. 10 58
Marblehead, Mr. Niles's so. 5 00
Salem, m. c. in 8 ch. 16 06—31 64

Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.
Bridgeport, Cong. ch. m. c. 36 18; coll. 83; NATHANIEL S. WORDEN, wh. const. him an H. M. 100; 219 18
Brookfield, Gent. 11 25
Danbury, Cong. ch. m. c. 178; coll. 77 50; 255 50
Monroe, Cong. ch. m. c. 11 36; la. 28 07; 39 43
New Fairfield, Cong. ch. coll. 25 00
Stratford, Cong. ch. wh. const. Miss CATHERINE O. WALKER an H. M. 100 00
Trumbull, Cong. ch. coll. 23 67; m. c. 10 25; 33 92—684 28

Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
Greenfield, Coll. 50 00
Greenwich, a Friend, 100; 1st cong. ch. and so. wh. and prev. dona. const. Rev. E. D. BRYAN of Port Chester, N. Y. an H. M. 37 88; 137 88
South Norwalk, 2d cong. ch. m. c. 26 10
Southport, Cong. ch. m. c. 4 25
Stanwich, Gent. and la. 43 38; m. c. 11; 53 38—271 61

Geneva & Vic. N. Y. C. A. Cook, Agent.
Avon, Free ch. cong. 9 41
Bellona, wh. and prev. dona. const. Rev. ALFRED EDDY an H. M. 7 24
Bristol, 1st cong. ch. 10 52
Clyde, 1st pres. ch. and sub. sch. 35 00
East Palmyra, 13 00
Erwin Center, Miss A. M. 2 00
Geneva, Pres. ch. Rev. M. P. Squier,

10; Mrs. L. Cook, for James Pitney Cook, Ceylon, 20; a friend, 11; 41 00
Lakeville, Pres. ch. 5 50
Millville, Cong. ch. m. c. 12 00
Mt. Morris, Mrs. Pratt, 94
Palmyra, Pres. ch. 112 00
Perry, Two indiv. 1 21
Phelps, Pres. ch. 38 30
Port Gibson, 5 00
Richmond, 1st cong. ch. 51 23
Sandusky, O. Cong. ch. m. c. 18 62
Waterloo, Pres. ch. and cong. 49 97; juv. sew. so. 7 69; sub. sch. 2 34; 60 00—415 97

Grafton Co. N. H. Aux. So. W. Green, Tr.
Hanover, Ia. benev. so. for a sch. in Ceylon, 30 00

Greene Co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Pine Orchard, a friend, 250; ded. am't to be paid for Journal Am. Temp. 150 00
Union, 100; 100 00

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Hadley, Russell gen. benev. so. 100 00

Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
Burlington, La. 2 75
East Granby, A friend, 20 00
East Hartford, La. 130 63
East Windsor, 1st so. m. c. 8 05
Farmington, La. (of which from H. Thompson, 20; and dona. from A. Thompson const. Rev. FREDERICK T. PERKINS of E. Cambridge, Ms. an H. M.) 230 20
Hartford, 1st so. gent. 136 50; m. c. 3 53; N. so. gent. 50; 190 03
Manchester, Gent. 70 00
Suffield, 1st so. m. c. 10 00
Windsor, m. c. 20 15; la. 33 69; 53 84—715 50

Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.
Eastbury, m. c. 7 63; la. 12 57; 20 90
Middletown, 1st so. 104 97
Worthington, Gent. 100 53; la. 100; 200 53—325 00

Lincoln Co. Ms. Aux. So. Rev. J. C. Goss, Tr.
Bath, C. Crooker, for Charles Crooker, Ceylon, 120 00

Litchfield, Ca. Ct. Aux. So. C. L. Webb, Tr.
Bridgewater, Ch. 195 09
New Milford, 1st cong. so. 24 22
South Britain, Coll. 201 83
Winsted, Coll. 94 45
Woodbury, N. so. coll. 71 85
112 56—700 00

Lowell & Vic. Ms. W. Davidson, Tr.
Lowell, Miss L. Osborn, for Maria B. Peabody, Ceylon, 20; 1st cong. ch. 6 22; 96 22

Michigan Aux. So. E. Bingham, Tr.
Detroit, Pres. ch. m. c. 8 97
Farmington, Pres. ch. 1 25
Pontiac, C. B. and Rev. M. M. 4 00
Stoney Creek, Pres. ch. and so. 31 00
Webster, Pres. ch. and so. 14 44
White Pigeon, Pres. ch. and so. 25 00
Ypsilanti, Pres. ch. wh. and prev. dona. const. Rev. Wm. S. CURTISS of Ann Arbor, and Rev. JUSTIN MARSH of Stoney Creek, H. M. 75 55—160 21

Middlesex North & Vic. Ms. Char. So. J. S. Adams, Tr.
Fitchburg, Relig. char. so. to const. Mrs. HARRIET N. BULLARD and ABEL FARWELL, H. M. 213; J. T. Farwell to const. Miss ELIZABETH M. FARWELL an H. M. 100; 313 00
Pepperell, Sub. sch. for Harriet Pepperell, Ceylon, 18 00—331 00

Middlesex South, Ms. Conf. of Chs. O. Hoyt, Tr.
Wayland, m. c. and coll. 86 25

Middlesex Asso. Ct. H. C. Sanford, Tr.
Lyme, N. Matson, 10 00
Westbrook, Rev. Mr. Hyde, 2 50; Mrs. G. 1; 3 50—13 50

Monroe Co. & Vic. N. Y. E. Ely, Agent.
Dansville, 1st pres. ch. 32 18
Ogden, Pres. ch. 26 50
Rochester, 3d pres. ch. (of which to const. SELAM MATHEWS an H. M. 100;) 195 93; brick pres. ch. 352 10; 548 03
Tlaga, Pa. Z. Brisebe, 1 00—607 71

New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
Fairhaven, Cong. ch. and so. 11 61

New Haven, 1st ch. and so. 25; union m. c. 47 01; 3d ch. do. 16; Church-st. ch. do. 9 41; Yale coll. do. 17;	
JAMES P. HAIT, wh. const. him an H. M. for miss. to W. Africa, 140;	
Prof. Larned, 15; Prof. Thatcher, 10; Prof. Fitch, 5; a lady av. of watch, 25; av. of pencil and ring, 2 87; C. Candee, 1 50; W. and F. H. 75c; a friend, 1;	315 54—327 15
New Haven Co. East, Ct. Aux. So. S. Frisbie, Tr.	
Brantford, Gent. 22; la. 36 38; m. c. 2 16;	60 54
East Haven, Gent. 56 75; la. 52 18; 108 93	
Guilford, Gent. 50; la. 37 16;	87 16
North Madison, Cong. ch. and so. 30 00	
Wallingford, Cong. ch. and so. 51 29—337 85	
New Haven Co. Ct. Western Conso. A. Townsend, Jr. Tr.	
Bethany, Gent. 50; la. 10;	60 00
Hamden, Mt. Carmel, 20 50; m. c. 15 50;	36 00
Humphreysville, 1 00	
Milford, 1st so. sub. sch. for Elizabeth Fowler, Ceylon, 31 67—198 67	
New London & Vic. Ct. Aux. So. C. Chew, Tr.	
New London, 1st Cong. ch. m. c. 83 39; gent. 75; la. 82 25; la. sew. so. 40; coll. 58 88; 2d cong. ch. gent. and la. 448 70;	788 29
Stonington, BENJAMIN POMEROY, wh. const. him an H. M. 100 00—888 29	
New York City and Brooklyn, Aux. So. J. W. Tracy, Tr. 654 50	
Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.	
Dover, Evan. ch. and so. m. c. 28 02	
Franklin, m. c. 21 37	
Roxbury, Eliot ch. m. c. 24 40	
Sharon, Cong. so. wh. and prev. dona. const. Rev. LEBNUS R. PHILLIPS an H. M. 22 00	
Stoughton, m. c. 18 71; indiv. 19 96; 37 97—133 76	
Old Colony, Ms. Aux. So. H. Coggeshall, Tr. 29 00	
Rochester, Sippican, m. c. 12 00	
Oneida Co. N. Y. Aux. So. A. Thomas, Agent.	
Boonville, 1st cong. ch. m. c. 10 00	
Deerfield, C. Preston, 10 00	
New Hartford, Mrs. Risley, 4; E. W. 1;	5 00
New Haven, J. Dowd, 10 00	
Renss. Welsh miss. so. 10 00	
Sangerfield, Cong. ch. 10; Mrs. A. Ford, dec'd, av. of heads, 4 31; 14 31	
Utica, Welsh cong. ch. 20 00	
Whitesboro', Pres. cong. 27 00—108 31	
Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.	
Hampton, Cong. so. m. c. 11; la. cent asso. 17; 28 00	
Rutland Co. Vt. Aux. So. W. Page, Tr.	
Brandon, Coll. 39 20; m. c. 22 74; 73 94	
Mr. and Mrs. J. Button, 12; 50 00	
Fairhaven, W. C. Kittredge, 50 00	
Orwell, Ch. and cong. wh. and prev. dona. const. Rev. RUFUS S. CUSHMAN an H. M. 46 11	
Pawlet, Coll. 106 60—276 65	
Sullivan Co. N. H. Aux. So. N. Whittelsey, Tr.	
Charlestown, m. c. 25 00	
Croydon, Ch. and cong. 16 50	
Goshen, m. c. 5 00—46 50	
Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.	
East Stafford, Gent. 22; la. 20 70; 42 70	
Ellington, Gent. 65 78; la. 35 68; 101 46	
North Coventry, Gent. 29 22	
Somers, Gent. 33 09; la. 36 06; m. c. 8 89;	77 97
Vernon, 1st so. la. 61 68—313 03	
Falvey of the Mississippi, Aux. So. G. L. Weed, Tr. 291 51	
Western Reserve, O. Aux. So. Rev. H. Coe, Agent.	
Hudson, 5 84; Wes. Res. coll. 7 36; Rev. Pres. Pierce, 10; Cuyahoga Falls, 13 32; Burton, 16 67; Rev. D. Witter, 5; Mantua, Mr. Holbrook, 4; Edinburg, a bal. 75c; Rome, 1 37; Morgan, 7 14; G. Guigley, 5; Austinburg, 7 50; Ashtabula, 11 14; Kingsville, 3 59; A. Nettleton, 10; Geneva, 18 48; S. Fitch, 10; C. Stow, 10; Madison, J. Hubbard, 12; Unionville, 2 72; Painesville, 7 94; Kirtland, 6 01;	

Brownhelm, C. Peck, 10; Solon, Mr. Ward, 1; Warren, m. c. 15; Wayne, H. Babcock, 4; R. C. 2; O. F. 1; av. of paper, 4 75; ded. disc. 1 25; 212 26	
Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.	
Brattleboro', E. par. sub. sch. for Charles Walker, Ceylon, 30 00	
Windham Co. North, Ct. Aux. So. G. Danielson, Tr.	
Woodstock, Muddy Brook, Mr. Boutelle's so. 300; Village Corner, so. 74 69; S. par. gent. 31; 405 69	
Windsor Co. Vt. Aux. So. E. C. Tracy, Tr.	
Norwich, J. Newton, 20 00	
Worcester Co. Central, Ms. Aux. So. A. D. Foster, Tr.	
Auburn, Gent. 71; la. 33; m. c. 11; chil. in sub. sch. 23c. 115 23	
Holden, Gent. 121 04; la. 80 22; m. c. 42 45; 243 71	
Leicester, Gent. 227 25; la. 121 25; m. c. 60 50; sub. sch. 17; (of wh. to const. Rev. JOSEPH L. PARTRIDGE an H. M. 100; for Joshua Murdock, Ceylon, 20) 426 00	
Oxford, Gent. 129; la. 131 25; m. c. 147; 400 25	
Paxton, Gent. 50 24; la. 20; m. c. 15; 85 24	
Princeton, Gent. 41 47; la. 45 20; m. c. 42; 128 67	
Rutland, Gent. 35 18; la. 37 42; m. c. 18 43; 91 03	
Shrewsbury, Gent. 73 55; la. 66 30; m. c. 30 66; 170 71	
West Boylston, Gent. 34 39; la. 63; m. c. 17 94; 115 33	
Worcester, Mr. Miller's so. m. c. 162 63; gent. 75 45; la. 64 18; Mr. Sweetser's so. m. c. 402 57; gent. 197 63; la. 432 37; inf. sub. sch. class. for Madura miss. 4 50; Mr. Smalley's so. m. c. 456 65; gent. 105; la. 67 27; off. and others of State Lunatic Hospital, 73 75; 2,051 99	
Ded. am't prev. ackn. 3,898 16	
Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr. 3,158 26—669 90	
Athol, Gent. 40 49; la. 19 64; m. c. 47 17; 107 30	
Hubbardston, Gent. 32; la. 24 50; m. c. 16; 79 50	
Petersham, Gent. 28 97	
Phillipston, Gent. 57 86; la. 32 72; m. c. 9 67; 100 25	
Royalston, Gent. 40 91; la. 44 14; m. c. 19 10; S. par. m. c. 11 10; 108 25	
Templeton, Gent. 51 96; la. 37 76; m. c. 44 57; 134 29	
Winchendon, Gent. 37 43; la. 47 35; m. c. 7 16; 91 94	
Ded. c. note, 650 37	
York Co. Ms. Conf. of Chs. 3 00—647 37	
Parsonsfield, I. Hodson, 3 00	
Total from the above sources, \$12,297 19	

VARIOUS COLLECTIONS AND DONATIONS.

A Friend, 10 00	
Albany, N. Y. 4th pres. ch. 100 00	
Albion, N. Y. 1 50	
Andover, Ms. W. par. la. miss. asso. 35 00	
Austerlitz, N. Y. Cong. ch. and so. 27 25	
Brighton, Iowa, Miss I. Hitchcock, 6 00	
Buskirk's Bridge, N. Y. P. V. N. M. 1 50	
Caldwell, N. J. Pres. ch. 4 93	
Camden, Me. Fem. miss. so. 15 50	
Canterbury, N. Y. Rev. D. Crane, 5 00	
Carlisle, Pa. Pres. ch. 34 00	
Centreville, N. Y. Pres. ch. 15 00	
Charlestown, Ms. 1st ch. and so. 172 03	
Chelsea, Ms. Winnisimmet ch. and so. m. c. 28 89	
Cleveland, O. Miss Waldron, 50	
Connecticut, a friend, 50 00	
Crown Point, N. Y. A. Penfield, wh. and prev. dona. const. Mrs. ANN HARWOOD an H. M. 50 00	
East Bloomfield, N. Y. 1st cong. ch. and so. 150 00	

<i>East Cambridge, Ms.</i> m. c.	6 50
<i>Florida, N. Y.</i> Pres. ch. sub. sch.	1 80
<i>Franklin, N. Y.</i> Juv. miss. so.	3 00
<i>Greenville, N. Y.</i> A. Wakeley,	4 00
<i>Harpersfield, N. Y.</i> Pres. ch. and so. 13 90;	
Mrs. L. Davenport, 10; Mrs. L. H. 5;	28 90
<i>Jefferson, N. Y.</i> Pres. ch.	14 00
<i>Kensington, Pa.</i> 1st Pres. ch. miss. asso. 20;	
coll. 16 14;	36 14
<i>Kingston, R. I.</i> m. c.	10 00
<i>Lexington, Va.</i> J. W. Paine,	50
<i>Little Children</i> , by Doct. Scudder,	3 47
<i>Lynchburg, Va.</i> Rev. T. Atkinson,	1 50
<i>Macon, Ga.</i> E. Graves,	48 50
<i>McKean, O.</i> Pres. ch.	7 58
<i>Mobile, Ala.</i> Mrs. C. H. 5; Mrs. H. C. O. 2;	7 00
<i>Monrovia, N. Y.</i> Cong. ch. (of wh. for <i>George Taylor</i> , Ceylon, 1;)	57 00
<i>Newark, N. J.</i> 2d pres. ch. Miss J. Ward, wh. and prev. dona. const. THOMAS WARD of New York an H. M.	50 60
<i>Newark Village, Del.</i> Ch.	14 82
<i>Newton, Ms.</i> W. par. B. Eddy,	5 00
<i>Nittany Valley, Pa.</i> Ch.	22 50
<i>Norfolk, Va.</i> a lady,	5 00
<i>Norristown, Pa.</i> Pres. ch. m. c. 41 25; indiv. 68 75;	110 00
<i>Northville, Mich.</i> J. Crane,	7 00
<i>Philadelphia, Pa.</i> 1st pres. ch. J. A. Brown, 100; cash, 100; Rev. A. Barnes, wh. const. ALBERT H. BARNES an H. M. 100; G. F. Dilo, wh. const. MARGARET DALE an H. M. 100; J. Smith, wh. const. CHARLES BERTODY of Leicester, Ms. an H. M. 100; A. Fullerton, 50; W. Raguel, 50; A. R. Perkins, 50; J. Fassitt, 50; J. W. Paul, 30; E. A. Holmes, 30; J. Biyard, 30; J. S. Kneeder, 25; W. Wurts, 25; S. H. Perkins, 20; H. I. Williams, 20; T. Beadle, 20; indiv. 248; L. 630; Clinton-st. pres. ch. m. c. 50; J. M. Paul, 100; G. W. Fobes, 25; J. Borland, 25; J. Bruen, 30; indiv. 137 50; L. 81 50; 5th pres. ch. W. Worrell, 50; J. W. Throckmorton, 25; G. W. McClelland, 25; W. C. Coates, 30; coll. 21 50; indiv. 34; L. 2 50; sub. sch. for <i>Delta S. Waterman</i> , Ceylon, 20; West. pres. ch. sub. sch. miss. so. for ed. of two hea. youths, 40; S. I. 2 50; a lady, av. of chain, 6 50; a friend, 5;	2,469 00
<i>Plessia, N. Y.</i> Pres. ch.	7 23
<i>Poughkeepsie, N. Y.</i> 1st pres. ch.	50 00
<i>Providence, R. I.</i> Richmond-st. ch. and so. 215 24; m. c. 53;	268 24
<i>Salem Co. Pa.</i> Pres. ch. m. c.	23 11
<i>Sandwich Islands</i> , Miss M. Ogden,	51 25
<i>Saratoga Springs, N. Y.</i> Mr. Fraser,	1 00
<i>Selma, Ala.</i> Mrs. E. White,	2 50
<i>Smithfield, N. Y.</i> m. c.	10 00
<i>South Hero, Vt.</i> Cong. ch. m. c.	10 00
<i>Spring Mills, Pa.</i> Pres. ch.	23 75
<i>Stanford, N. Y.</i> J. King,	5 00
<i>St. George, Del.</i> Fem. benef. asso. (of wh. for <i>Letitia H. Howe</i> , Dindigul, 20;)	37 30
<i>Syracuse, N. Y.</i> a lady,	10 00
<i>Troy, N. Y.</i> 1st pres. ch. 54; Nail Factory, m. c. 11 21; Wadham's Mill so. 4 75;	69 96
<i>Troy, W. T.</i> 1st cong. ch.	55
<i>Turkey Cove, N. C.</i> L. H. Greenlee,	7 00
<i>Waldoboro', Me.</i> 1st cong. ch. and so. 39 52; gent. 7; L. 13 75; juv. so. 4 06;	64 33
<i>Willsboro', N. Y.</i> Cong. ch. m. c.	15 00
<i>Unknown, N. L.</i>	10 00

\$16,585 70

LEGACIES.

<i>Amherst, Ms.</i> Mrs. E. Ely, by D. Mack, Jr. Ex'r. (prev. rec'd 400.)	24 40
<i>Keene, N. H.</i> Eli Metcalf, by E. Parker, Ex'r.	500 00
<i>Medfield, Ms.</i> Artemas Woodward, by E. F. Woodward, Ex'r. (prev. rec'd 300.)	100 00
<i>Monroe, Ct.</i> Miss Hepsey Hawley, by S. Sterling, Tr.	479 81

\$1,104 21

Amount of donations and legacies acknowledged in the preceding lists, \$17,689 91. Total from August 1st, to November 30th, \$63,719 62.

DONATIONS IN CLOTHING, &c.	
<i>Albion, N. Y.</i> A box for Mr. Coan, Sandw. Isl.	
<i>Bellville, N. J.</i> A box, fr. la. char. so. for Borneo,	38 75
<i>Bakersfield, Vt.</i> A box, fr. la. benef. asso. for Sandw. Isl. miss.	31 00
<i>Castile, N. Y.</i> A box fr. la. miss. so.	33 33
<i>Clinton, N. Y.</i> A barrel, fr. la. sew. so. and others, for Dr. Bradley, Bankok,	56 92
<i>Cummington, Ms.</i> 1st par. socks and stockings, fr. fem. benef. so.; E. vil. clothing, &c. fr. Miss M. L.	
<i>Enosburg, Vt.</i> A box, for Cattaraugus miss.	
<i>Fairfield, Ct.</i> One keg, for Mr. Dimond, Sandw. Isl.	
<i>Fishkill, N. Y.</i> A box, fr. la. of 1st R. D. ch. for Mr. Thomson, Borneo.	
<i>Franklin, N. Y.</i> Clothing, fr. la. benef. so. of 1st cong. ch.	25 00
<i>Newark, N. J.</i> A box, fr. Dr. Jackson, for Mr. Whiting, Jerusalem.	
<i>New Haven, Ct.</i> Two boxes fr. S. B. Champion, for Dr. De Forest, Beyroot.	
<i>New York City, A.</i> box, fr. Mrs. Anner, for Mr. Dimond, Sandw. Isl.	
<i>North Greenwich, Ct.</i> A box, for Mr. Knapp, Sandw. Isl.; a barrel.	
<i>Norwich, Ct.</i> A box, fr. H. G. Ripley, for Mrs. Parker, Sandw. Isl.	
<i>Orleans, Ms.</i> Clothing, fr. la. benef. asso. for Mr. Peet, Siam,	7 50
<i>Orwell, Vt.</i> A box.	
<i>Philadelphia, Pa.</i> (via), A barrel, for L. Chamberlain, Honolulu.	
<i>Pittsford, Vt.</i> A box, fr. la. sew. cir.	
<i>Rindge, N. H.</i> A box, fr. la. char. so.	24 47
<i>Sudbury, Ms.</i> Clothing, fr. la. miss. so. for Mr. Walker, W. Africa,	13 15
<i>Temple, N. H.</i> A box, fr. sew. so. for Ojibwa miss.; 1 doz. hoes, fr. C. Perry.	
<i>Truro, Ms.</i> A box, fr. juv. so. for Mr. Emerson, Sandwich Islands.	
<i>Tanbridge, Vt.</i> Panoplist and M. Her. 33 vols. fr. Rev. D. H. Williston.	
<i>West Exeter, N. Y.</i> A barrel of dried fruit, fr. L. S. Tenny, for Mr. Castle, Sandw. Isl.	
<i>Willsborough, N. Y.</i> A box.	
<i>Wilson, N. Y.</i> A box, fr. miss. so.	
<i>Unknown, A.</i> box, for Mr. Schneider, Broosa; a bundle.	

The following sums have been received by Rev. W. Pottet, Agent of the Aux. So. of the Valley of the Mississippi:—

<i>East Tenn. and Virginia.</i> Knoxville, 2d pres. ch. 337 56; Mt. Horeb, Pres. ch. 6 05; friends, 5; Greenville, 97 31; Jonesboro', a bal. 20 70; Westminster, St. Paul's and Bethesda, wh. const. Rev. NATHANIEL HOOD an H. M. 50; Tazewell, Ind. sub. 32 05; Kingsport, Coll. and av. of ring, 14; Calhoun, 3 70; Cold Spring, 18 37; Blountville, S. Rhea, 55; R. P. Rhea, 15; W. & L. Gammon, 10; Blountville and Papersville, chs. 82 24; Sapling Grove, Va. Rev. J. King, 25; J. Smith, for schol. at Sandw. Isl. 25; New Market, Pres. ch. 12; Maryville, Pres. ch. 36; Chattanooga, Pres. ch. 18 76; Cleveland, Pres. ch. 8 18; Rev. R. E. Tedford, 5; Philadelphia, Pres. ch. 16 28; Athens, Pres. ch. 17 80; Washington, 8; Camp Creek, Pres. ch. 1 25; Eusebia, coll. 17 38; New Hope, 5; Tellico Plains, 5; Madisonville, 14 50; Unifita, 9 27; New Salem, 1; Rogersville, wh. const. Rev. GEORGE MATHEWS an H. M. 50; Kingston, Pres. ch. 17 75; Anchor and Hope, Va. ch. a bal. 2; Abingdon, Pres. ch. 18 50; Miss E. White, 10; Mrs. S. Preston, for Cher. miss. 10; Jonesville, Pres. ch. 16 05;	1,096 70
--	----------

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools. Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.